A

BIOGRAPHICAL SKETCH

OF

Mr. Varjivandas Madhavdas.

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PREFACE.

THIS small volume was intended to be published in the life-time of the noble-minded Hindu of whom it treats, but while it was in the Printer's hands, Mr. Varjivandas suddenly died and consequently its publication was necessarily delayed for some time. Last year Rao Saheb Dalpatram Pranjivan Kharkhar published in Gujarati a biographical sketch of Mr. Varjivandas. Many of his friends suggested to me that it was most desirable to present in English a sketch of the career of one who was a link connecting the past generation of Bombay Native Society with the present, and whose examplary career recalls to mind the older leaders: such as the late Sir Jamsetjee Jejeebhoy, Bart., the late Mr. Framji Cawasji, the late Mr. Jagannath Shankershett, the late Mr. Nakoda Ibraim Mahomed Muckba, and Dr. Bhau Daji. They with him at one time constituted the pillars of Bombay Native Society. Mr. Varjivandas was a very shrewd and cautious man of the world, keeping his head cool in times of specula-

tive excitement. This was to a large extent the secret of his success as a business-man. His shrewdness enabled him to invest monies entrusted to him to the best advantage. The result is that the trusts in his hands accumulated to good round sums. These enabled him and his friends to found charities of a very useful character. The Madhav Baug, the Muljibhai Dharamshala, the Sion Sanitarium—these and other institutions with which the name of our late citizen is identified—have proved of great utility to the Hindu Community.

At a public meeting held in the bungalow of Sir Dinshah Maneckji Petit, Bart., a worthy leader of the Native Community, it was resolved to start a fund to perpetuate the memory of the late Mr. Varjivandas, and nearly Rs. 15,000 have been subscribed towards the object. This is as it should be. But I trust that this record of his singularly successful career will form an additional mor ument to his high character and worth, the memory of which will not be effaced for generations to come.

NAOROJI M. DUMASIA.

October 1896.

MR. VARJIVANDAS MADHOWDAS, J.P.

HIS LIFE AND WORK.

THE late Mr. Varjivandas Madhowdas, who was born in Bombay in the month of January 1817, had had all the advantages which come of a worthy and illustrious ancestry, and as this sketch will show he made the best possible use of these advantages. He belonged to a family which achieved distinction and played an important part in the early development of commerce and industry in the city of Bombay, at a time when it was a mere village, and when few thought it would become the capital of Western India.

EARLY FAMILY HISTORY.

Mr. Varjivandas was the lineal descendant of that celebrated man, Rupji Dhanji, one of the enterprising band of resourceful and

daring spirits that came and settled here from other parts of the country in the seventeenth century. Shet Rupji was originally a native of Goghla, a Portuguese Settlement, situated on the southern coast of the mainland of Kattyawar and opposite to the Island of Diu. Shet Rupji removed in early life to Diu, where he carried on the business of a contractor to the Portuguese Government, and this position secured him influence and respect. But at that time lawlessness and disorder were in the ascendant. The natives were, therefore, compelled to seek some place of retreat, where they could find safety. Bombay was then unknown to fame, being inhabited only by a few fishermen and their families. With that penetrating foresight, which has invariably characterised his descendants, Mr. Rupji predicted that the Island, in view of its great natural advantages, was bound to become an important business centre. He saw that there were

great chances of success in Bombay, where he and his family could find a home and enjoy complete immunity from danger to life and property.

It is well known that the Island was ceded to the English by Portugal, on the occasion of the marriage in 1661 of King Charles II, with a sister of the King of Portugal. When the Island passed into their hands the East India Company granted complete freedom of religious belief, and adopted certain other measures for ensuring the safety of the life and property of the people. To build up a great fortune as a commercial man in Bombay in these days is no very remarkable feat. But at the time of the cession of the Island to the East India Company, the man who launched upon commercial undertakings must have had an intrepid spirit. In the entire lack of railways and roads, and in fact of all facilities for communication; in

the absence of any great industry ; with no postal or telegraph services, any merchant, however enterprising and sanguine, might well despair of success. Piracy at sea and highway robberies on land were matters of every day occurrence. In those rough days the East India Company having, to a certain extent, guaranteed the safety of immigrants, people from various neighbouring States came over and settled in Bombay. When news of their prosperity and happiness reached Diu, the Bania population of that place migrated to Bombay on being promised by the British Government certain concessions for which they asked.

Mr. Rupji was amongst these early comers to Bombay, and it was in 1692 that he settled here. His industry, honesty of purpose, business experience and tact, combined with the favours of fortune, helped him to rise to high repute amongst the merchants of his time. Having had

previous experience of the business, he set up as a contractor for the supply of corn and other articles required by the East India Company. He did not, however, confine himself to the contract business, but carried on other mercantile pursuits. His success was phenomenal and his prosperity even in those times was great. Shet Rupji left to his three sons a tolerably large fortune. The eldest, Mr. Manordas, continued to carry on his father's lucrative business as a merchant and Government contractor, and extended it by establishing himself as a banker. He added considerably to the wealth left him by his father, and gained such marked success in every undertaking, that in a short time people began to look upon him as the Naggarsheth, *i.e.*, Head of the Community—a distinction only conferred on those who are fitted for it by their character, wealth and position. It is a position which his descendants have

nobly maintained, and preserved in the family up to the present time.

Mr. Mancrdas died in 1792, leaving his family the heritage of a great and honoured name, together with a large fortune, such as might well be envied in the eighteenth century. He had five sons, two of whom Mr. Harjivandas and Mr. Ranchordas, pre-deceased their father. But Mr. Ranchordas had left an only son, Madhowdas, the father of the subject of this sketch. Mr. Madhowdas, upon whom had fallen the mantle of his grandfather, became a partner with his uncles in business as a merchant and banker. His independence of mind, integrity of purpose and evident desire to assist his fellow-men, soon gained him the love and esteem of the people. He was revered by his co-religionists, loved by all other classes of the native community, and held in high esteem by the Government. When he died in 1837, at the age of 66, his

loss was universally regretted and was especially felt in commercial circles. To his great uprightness and business habits, he united a sound head and a liberal mind. H. E. Sir Robert Grant, the then Governor of Bombay, wrote a letter of condolence to the heirs and family. He showed his further genuine sympathy with the family in their sad bereavement, by inviting Mr. Madhowdas's five sons to see him at Government House, Malabar Point. At this interview His Excellency expressed his great sorrow at the death of Mr. Madhowdas, who had made himself very popular amongst all classes of natives. Before taking leave of Messrs. Mohandas, Muljibhai, Gopaldas, Narotamdas and Varjivandas, Sir Robert Grant presented to them, according to the custom of that time, shawls and turbans as a token, not only of his personal good will and good wishes, but of the high respect and esteem in which they were held by

the British Government, who knew them to be loyal and faithful.

THE PRESENT HEAD OF THE RUPJI FAMILY.

As we have seen Mr. Varjivandas came of a family, that has well maintained the fame of the founder, whose name was familiar as a household word, not only in this town and island of Bombay, but in the whole of Western India. The reputation of the family has not only been maintained during the period, that Mr. Varjivandas was its foremost representative: but it has been considerably enhanced. The subject of this sketch had long since reached the highest pinnacle of fame and fortune that he could ever have desired. He was undoubtedly the best known, and one of the wealthiest gentlemen in his community. He possessed in a remarkable degree many of the qualities which go to make an ideal character. He was universally respected by Europeans, Parsees, Hindus and Mahomedans alike, on account of his numerous excellent qualities, both of

head and heart. A man of spotless character, unswerving honesty, vast business capacity, keen and rapid foresight, and marvellous industry, Mr. Varjivandas was a worthy connecting link between the past and the present, and combined much that is best in the characteristics of both. It is therefore only natural that he should enjoy exceptional popularity and esteem, and widspread influence. His community may well be proud that they possessed a leader, who had been aptly described as a gem of the first water.

In commercial circles Mr. Varjivandas enjoyed a high reputation and universal esteem not only because of his sterling honesty and uprightness in business, but also because of the magnanimity of his heart and his desire to benefit others by his extensive business experience. Though belonging to the old school, he was a nobleman of sound and moderate views and a kind friend

and adviser of those who sought his aid. A man of kind and genial nature and benevolent disposition, a true friend to the poor, his own mode of living was one of extreme simplicity. At once a modest and unassuming man, and a kind-hearted, philanthropist, people never feared that he would use his great influence to do them evil, and therefore instead of being dreaded as many men in similar position would be, he was an object of love and admiration. His genial face beaming with intelligence, his commanding forehead, his sharp eyes, his noble demeanour were all objects, which invariably attracted the notice of those who saw him for the first time as the distinguishing features of his appearance. Such were the principle characteristics of this great and good man, and they are set forth in this early stage in the biography, in order that those who read may study with added interest the chief events of his successful career.

EARLY DAYS.

Born on the 28th of January 1817, Mr. Varjivandas was in the seventy-ninth year of his age at the time of his death. After he had finished his Gujarati course of studies, under a Mr. Pranshanker Govindram, he was first placed at the Regimental school, and from thence was removed to Mr. Boswell's school at Fort George. In these seminaries he acquired a good knowledge of English—a rare acquisition amongst natives in those days. So ardent was his desire to improve his knowledge of English, that after he had left school, he regularly attended the series of lectures on History which were delivered in the Town Hall by that well known educationist, Dr. John Harkness, the first Principal of the Elphinstone College. Educational effort in India was then quite in its infancy and even natives of good position were apathetic in regard to learning English, whilst

among superstitious and ignorant people there was a general belief that the acquisition of the language was intended by the Europeans to be the means of converting them to Christianity. Those who were bold enough to send their children to English schools, were exposed to great unpopularity at the hands of the ignorant members of the community. It redounds to the credit of Mr. Varjivandas that he successfully weathered this storm of ignorant prejudice and drank at the fountains of knowledge which the English language opens up. Even in these days, the sons of rich Hindus often care little for education, and, therefore, it speaks volumes for the judgment of Mr. Varjivandas that at a time, when education was despised in his community, he attached so much importance to it. His early training had the effect of endowing his mind with sound moral principles and thus helped large-

ly to mould a character, which remained unstained to the last. Throughout the whole of his days he has worn "the white flower of a blameless life." The development of his mind by education and wide reading in his youthful days gave him broad and enlightened views, which stood him in good stead in later years. Education having strengthened, rather than weakened his attachment to the faith of his fathers this led the whole orthodox class of his community to revere him greatly.

In 1839, two years after the death of his father, which cast a gloom over the whole family, the brothers divided their patrimony. So deep, however, was the fraternal affection that subsisted between Mr. Varjivandas and his brother Mr. Narotamdas that, instead of dividing their shares, they continued to live as members of a joint Hindu family till the death of the latter gentleman, which sad event took place in 1882.

Though the other brothers had separated from them, there was no want of fraternal love. Mr. Muljibhoy, for instance, had thorough confidence in his brother's integrity, skill and ability. Prior to his death in 1840, having no issue of his own, he placed the entire control and management of his affairs in the hands of his brother, Mr. Varjivandas, at a time when the latter was only twenty-three years of age. From the beginning of his business career, the subject of this biography evinced the possession of great talent. The tact and ability with which he managed the trust, founded his early reputation. In every undertaking success attended his endeavours and he seemed always to be favoured by the Goddess of Wealth. His success led many people of his acquaintance to place their money under his management and control. The confidence they reposed in him has, in all cases, been amply justified by the

brilliant results that have attended his unselfish and benevolent efforts. Great benefit has accrued to those who have placed the management of their affairs in his hands from his judicious and careful administration of their properties. A number of people constantly sought his advice, sometimes to the disturbance of his business, but he never lost his patience. He listened to all and gave them advice, the taking of which has invariably been to their advantage. This consideration for others gained him warm eulogies and the heartfelt gratitude of those who were thus benefited.

PARTICIPATION IN PUBLIC AFFAIRS.

In the year 1841 this worthy merchant was accorded the first mark of official favour. On the 5th of July in that year, Mr. Varjivandas was appointed a member of the Grand Jury, a great distinction in those days, as it was very seldom conferred on natives. About

the same time, he began to take an active part in the management of various public and private charitable institutions. He was elected a member of the Bombay Branch of the Royal Asiatic Society and continued upon its rolls for a number of years. He was nominated a trustee and director of the Bombay Native Dispensary and subsequently became chairman of that valuable Institution. He was also the Chairman of the Board of Trustees of the Jaggannath Shankersheth Charitable Dispensary, ever since its establishment.

In the year 1855, a dispute arose in the Kapole Bania community on some caste question. Party feeling ran high and the dispute would have ended badly, were it not for the timely and active intervention of Mr. Varjivandas, who was appointed the Sheth or head of the caste by a large majority of his castemen. He settled several complicated and disputed points which

se during the time he was the head of castes, in an impartial manner. His cisions in matters of caste dispute were consonance with the spirit of the time d were unanimously approved and accept- l by the community. This secured for im both the love and respect, not only f his own castemen, but of other sections f the Hindus.

Owing to a certain caste dispute, a slight ension was occasioned between the ubject of this biography and his brother, Shet Gopaldas. Mr. Varjivandas—a man of most affectionate nature—was greatly pained at things being brought to this pass. He was really much attached to all his brothers. He earnestly sought for an opportunity to make up the quarrel and to bury its memory in oblivion. The opportunity soon came to him, on the occasion of the marriage of his sons, which he celebrated with great pomp and *eclat*. He then

made up the disagreement by resigning leadership of the caste in favour of his el brother. This spontaneous act of se abnegation restored and revived the ve amicable relations that had hitherto existe between the brothers. It did not fail t endear him to his caste people and to othe communities.

The oldest residents still remember th terrible excesses committed in Upper Indi and Bengal during the Mutiny of 185 Every day the news of the massacre of Eur pean soldiers and civilians reached Bomba and filled the hearts of true and loyal citizens with sorrow and dismay. Special meetings of prayers for peace were held in different cities. A meeting of the Hindu community was held on Sunday, the 4th of October 1857, in the temple of Shree Moombadavie, to offer prayers to Almighty God invoking his aid for the suppression of disturbances in the Upper Provinces of India and the

[redacted]oration of peace and tranquillity. Up-[redacted]rds of one thousand persons assembled, [redacted]mposed of all castes and creeds of Hindus. [redacted]mongst the most influential gentlemen [redacted]esent at the meeting were Messrs. Jagan-[redacted]thji Shankersheth, Varjivandas Madhow-[redacted]as, Narotamdas Madhowdas, Mangaldas [redacted]athoobhoy, V. N. Mandlic, &c. The move-[redacted]ent was an entirely spontaneous outcome [redacted]f the expression of loyalty to the British [redacted]overnment, and Mr. Varjivandas was [redacted]ne of its foremost promoters.

BUSINESS CAREER.

Up to 1864 Mr. Varjivandas and his brother Mr. Narotamdas jointly carried on their own private business as merchants and bankers. Subsequently they became guarantee brokers to Messrs. W. A. Graham and Co., in partnership with the late Mr. Sorabji Shapurji Bengalee, C.I.E., by whose death the Parsee community sustained so irreparable a loss a few years back. The

partnership with Mr. Sorabji was
relation to brokerage business alone.
is a remarkable fact that two citizens
widely known as large hearted men of sp
less character and benevolent nature shou
although belonging to different comm
nities, have been brought together in
business partnership. Though of diverse
religion and community, they worke
together with a harmony that no tw
brothers could excel. The partnersh
came to an end with the death of M
Sorabji in the year 1893, and when a publi
subscription was raised to perpetuate the
memory of that worthy citizen, Mr. Varji
vandas himself subscribed a large sum of
money and also induced many personal
friends to do the same.

After the death of Mr. Bengalee, Messrs. Graham and Co. appointed Mr. Varjivandas as their guarantee broker, as they were extremely satisfied with the efficient way

which the business had been carried on. Mr. Varjivandas since that time had been conducting the business of guarantee brokers to Messrs. Graham and Co., with the assistance and co-operation of his sons, under the name and style of Messrs. Varjivandas Madhowdas and Sons. The successful management of this most arduous and responsible undertaking shows that, whether as a banker, or a broker, or a merchant, Mr. Varjivandas was eminently fitted by his early training, exceptional financial skill, and innate commercial instincts, to be a merchant prince amongst us. His success brought him into great prominence in commercial circles and his advice was often sought even by men of experience and knowledge.

The history of the speculative mania in Bombay, during the continuance of the American war in 1864-65, affords abundant food for reflection and wholesome instruction,

and the lessons of Mr. Varjivandas's li would not be complete without a referen to it. The year 1864 witnessed the hig water mark of the plethora of money, an was followed by a financial crisis unequalle in intensity and unsurpassed in severity The blockading of the American Ports put stop to the supply of American cotton t Liverpool. This created an extraordinary demand for Indian cotton and raised its prices to a height which has no parallel in history. This sudden accretion of wealth turned the heads of the people in Bombay.

Every day scheme succeeded scheme with amazing rapidity, and promoter jostled promoter in his eagerness for the advancement of his projects for the investment of the money which poured into Bombay in payment for cotton. Men of straw suddenly attained the position of millionaires and were totally unable to decide what to do with their easily

[redacted] gains. There came into existence [redacted]Land Reclamation schemes such as Back Bay Company, which aimed at providing building space for a population that had completely out-grown the limits of the town. But these and other schemes [redacted]d their origin merely in the passion for [redacted]eculation which had taken a strong hold of [redacted]e natives. Every day marked the birth of [redacted] new Bank, a new Finance Company, or a [redacted]ew Spinning and Weaving Company, all of [redacted]hich sprang up like mushrooms. Short-[redacted]ighted and credulous people looked upon [redacted]uch speculation as the surest and easiest [redacted]ossible way of making a fortune in a short [redacted]space of time.

Mr. Varjivandas, who was then considered to be a leading merchant, was selected as a promoter of the Joint Stock Corporation, and was appointed a Director of the Central and also the Commercial Banks. He was also selected as a Director

of the Oriental Spinning and We
Mill Company, and of the Soonderda
Spinning and Weaving Company. In these
capacities he had numerous opportunities to
fall into the sea of speculation, but he was
shrewd and prudent enough to withstan
all the temptations that lay in his wa
He was proof against these seductions a
his resolution to get clear away from th
quicksands of speculation, where so man
firms of eminence had made shipwreck, wa
staunch. It was to this that he owed hi
safety in the time of crisis, which brough
the utter collapse and ruin not only of ne
concerns but also of old firms of great fam
and credit.

In the year 1880 Mr. Varjivandas wa
appointed a Director of the Bank of Bom
bay, and ever since he occupied a seat upon
the Board, which is now vacated by his death.
It need scarcely be remarked that only men
of exceptional and tried ability are appointed

to this position, which requires a thorough practical knowledge of the intricacies of commercial life in India, as modified and red by the great changes of the last half-ury. His loss was deeply regretted the co-directors and shareholders, for independent and fearless criticisms ays resulted in at least some benefit the shareholders. At a meeting of e Board of Directors a resolution ex-essive of the sense of the great loss stained by the Board by the death of . Varjivandas was unanimously passed. ran as follows : "The Directors have arned the sudden demise of Mr. Var-ivandas Madhowdas with the deepest egret, and they desire to place on record he high esteem in which they held him, ot only for the estimable services he as rendered to the Bank during the long eriod of seventeen years, but for his high ersonal qualities and for his never-failing

courtesy and consideration to his colleagues at the Board. They also desire to express their sympathy with Mr. Varjivan[illegible] family in their bereavement, and direct [illegible] a copy of this resolution be sent to his [illegible] Mr. Tribhovandas, as the representative [illegible] the family." Accordingly the resolut[illegible] was communicated to Mr. Tribhovan[illegible] by Mr. Murray, the Deputy Secretary a[illegible] Treasurer of the Bank, by a letter dat[illegible] July 20, in which Mr. Murray said : "[illegible] am instructed to inform you that the s[illegible] news of the death of your father, M[illegible] Varjivandas Madhowdas, was conside[illegible] by the Board of Directors of this Bank a[illegible] their weekly meeting on Thursday last the[illegible] 16th inst., and that they unanimously[illegible] passed the following resolution thereon[illegible] which it affords me much gratification t[illegible] be the medium of communicating to yo[illegible] and the other members of Mr. Varjivanda[illegible] family."

In the year 1880 Mr. Varjivandas was appointed a Trustee of the Port of Bombay by [illegible]nment. He filled the post with [illegible]ed ability for a period of twelve [illegible] and his assistance in the delibera-[illegible] of the Board was most welcome. [illegible]892 he resigned the position on account [illegible]d age and failing health. This sever-[illegible]e of his connection with the Trust, [illegible]sed great regret to his colleagues, who [illegible]re thus deprived of his invaluable and [illegible]ainstaking services. By way of showing [illegible]eir appreciation of his services, they passed [illegible] resolution in acknowledgment of the same. The resolution passed at the meeting, held on the 5th of January 1892, expressed regret at parting with such a valued member, whose services were productive of such beneficial results. The resolution was communicated to Mr. Varjivandas by a letter

A TRUSTEE OF THE

from Mr. F. G. Dumayne, the Secretary of the Port Trust. The letter ran as follows :—

VARJIVANDAS MADHOWDAS, Esq.

SIR,

I am directed to communicate to you the following resolution passed by the Trustees at their meeting on the 5th instant :—

"The Trustees much regret that they will no longer have the benefit of the services of Mr. Varjivandas Madhowdas who has been a valued member of the Board, ever since the Bombay Port Trust Act 1879 came into operation."

I have, &c.,

(Sd.) F. G. DUMAYNE,

Secretary.

PUBLIC HONOURS.

If Mr. Varjivandas had sought honours they would have fallen thick upon him, but he never hankered after official favour. Still

the value of his services was frequently ognised by Government. In 1853 he made a Justice of the Peace, a post in those days carried with it great sibilities, and was no empty title. The s had under their care the manage- f the affairs of the city, prior to the ition of the Municipality. In 1873, the Municipality of Bombay was re- ituted, Mr. Varjivandas was elected, he rate-payers of the Fort Ward, as one heir representatives. He continued to ve them in that capacity until the year 8, when on account of numerous calls on his time, he had to retire. In the Cor- ration he always endeavoured to keep ear of party strifes. Mr. Varjivandas, n account of his wide and varied experi- nce, rendered good service to the city, first as a Justice of the Peace and then as a member of the Corporation. Always con- scientious in the discharge of public duties

he gave the benefit of his sound advice to his colleagues and lent the weight and influence of his vote and name to any measure calculated to promote the good of the inhabitants generally. He always watched over the interests of his constituents and people at large with zeal and fidelity, manifesting great enthusiasm in Municipal affairs. After his retirement from public life, Mr. Varjivandas turned his attention to lofty and noble works of charity which will give him a lasting place in the heart of the people, among whom he lived and for whom he laboured.

His Aid to Educational Effort.

But before enumerating his deeds of charity of permanent utility, it will be best to recount at this stage, his services to the cause of education, and his gifts to several educational institutions. Mr. Varjivandas had a great fondness for the Sanskrit language, which he believed to be the

repositary of the various religious, philosophical, moral and other branches of learning, cultivated to a high standard of perfection by the ancient Hindus. With a view to encourage its stu dyin 1882 he placn the hands of the Hon'ble Mr. Justice (now Sir Raymond West), the then r of the University of Bombay, ent promissory notes of the value ,000 for the endowment of a Sanscholarship, named the "Varjivandas howdas Sanskrit Scholarship," to be rded to the Candidate, who should pass first B.A. Examination, with the highest ber of marks in Sanskrit.

Referring to this gift of Rs. 5,000 to the iversity of Bombay, for the foundation a scholarship, made by Mr. Varjivandas, ir Raymond West in his Convocation ddress in 1882 remarked :—"This ear Mr. Varjivandas Madhowdas comes orward with a gift of Rs. 5,000 to

endow a scholarship to be held by a student proceeding from the first to the second examination for the degree of Bachelor of Arts. The donor desires that the scholarship may bear his name, and I know no more truly respectable mode which a wealthy man can bring the c tion of forces into play in turni into fame, than by gaining a com tion, and a blessing every year noble Hall for his aid to the cause lightenment and progress. You will me, therefore, gentlemen, in a he acknowledgment of the bounty of Varjivandas Madhowdas. You will and-bye give effect to his intentions, a you will share my hope that the stream generosity, by which we have so large benefited, will continue to flow in undim nished volume in the years to come."

In 1875 the Arya Sudharmodaya Sabh was organised for the encouragement of th

study of ancient literature and the propagation of the precepts of the Vedas, the Smritis, the Purans, and the works of the Acharyas. Mr. Varjivandas was a patron of this Society ever since its establishment and gave valuable assistance to t[redacted]a in their undertaking, which is a [redacted]laudable one, and deserving of s[redacted]from well-to-do Hindus.

[redacted] Varjivandas was never slow to re[redacted]e and encourage real genius. He was [redacted]s ready to encourage any deserving [redacted]ar. In 1882, he started a fund for the [redacted]fit of that great genius, Pandit Gatu[redacted], the well-known poet and scholar, and [redacted] his personal exertion and influence [redacted]ised it to the large amount of Rs. 18,000, [redacted]t of which a purse of Rs. 8,000 was [redacted]nded over to the Pandit as a gift [redacted]t a public meeting of the Hindus called [redacted]r the purpose in the Madhav Bag. The [redacted]alance was invested in a trust placed un-

der the management of well-known gentlemen and is solely for the benefit of the Pandit.

While Mr. Varjivandas was orthodox in his views, he was not altogether unmindful of the spirit of the times, and was always ready to appreciate and extend a helping hand in carrying out such reforms as [illegible] be in consonance with the requirements of the age. At present female education among the Hindus is still in its infancy. Some years ago great prejudices were arrayed against the movement for female education and a storm of bigotted declamation gathered round those who dared to send their daughters to school. Mr. Varjivandas undeterred by fear of obloquy, came forward as a pioneer of female education, and when the Budhi Vardhak Sabha (Society for the Promotion of Knowledge) founded a girls' school, he set a noble example by being one of those Hindus who sent

the girls of their families to the seminary. In this case he acted in accordance with the maxim "Example is better than precept," and his initiative in the matter opened the eyes of other Hindus to the blessings of female education. Not only so he helped the school and also the Society itself with pecuniary assistance, as well as extended his patronage to a Magazine [redacted] by the Society, called "Budhi [redacted]ak;" but he frequently visited the [redacted] with a view to encourage re[redacted]sible teachers in the good work they [redacted]undertaken. It is gratifying to see that [redacted] services to the cause of education have [redacted]t gone unrewarded. It is an open [redacted]cret that, like the late Mr. Bengalee, [redacted]r. Varjivandas encouraged learning and [redacted]ience by privately helping poor students, [redacted]d when this fact is taken in conjunction [redacted]ith all his other services to the cause of [redacted]ducation, it is no matter for surprise, that

in the year 1877 he was nominated by Government a Fellow of the Bombay University.

HIS CHARITIES.

The whole course of life—public and private—of Mr. Varjivandas has been marked by large-hearted charity, not to say princely beneficence. Although the stream of his charity flowed freely and forcibly his benefactions were discriminati discreet. He never sought notoriet publicity, but what he did "with thought of fame," won him the affecti all classes of the people. If Mr. Varji das's private charities were made kno the amount would be found to be very lar But he did not seek to advertise himse he was rather one of those who do good b stealth and blush to find it fame. H motto was, "To give water to the thirst to supply food to the hungry, to clothe t naked, to shelter the homeless and destitut

and to administer medicine to the sick and the invalid" : what greater blessings can a man bestow upon his fellow creatures ?" Besides several charitable institutions, such as *dharamsalas,* dispensaries, sanitaria, &c., which he has endowed and maintained, his contributions to numerous memorials and other charitable funds come to a considerable amount. The series of great and [illegible] works of public beneficence which he [illegible]rried out, either at his own expense [illegible]m the funds placed by others at his [illegible]osal for distribution, will give him a [illegible]he amongst those who for generations to [illegible]me Bombay will hold in reverence.

Deeds and not words are the true expo[illegible]nents of a man's intrinsic worth. This maxim is well illustrated by those public works of Mr. Varjivandas and by the manner in which he has carried them out during the last twenty years of his well-spent and exemplary life. The history of

these undertakings, as the observant reader will perceive, brings out the noble character, the sincere orthodoxy, the benevolent disposition, the good heart, the generous nature, and, above all, the simplicity of manners of the man.

The stream of Hindu charity formerly flowed in a certain long established channel, such as building temples and *dharamsalas*, opening alms-houses and watering pl[illegible] digging tanks and wells on the road constructing bridges over rivers w[illegible] would otherwise interrupt the pious pil[illegible] on his journey to holy places, &c. T[illegible] more advanced Western ideas of chari[illegible] such as the foundation of schools an[illegible] colleges, the opening of libraries and hospi[illegible] tals, have altogether given a new direction to this stream of charity. Mr. Varjivandas, though he had from the commencement recognised the importance and advantages of modern methods of public benefi-

cence, has at the same time thought it desirable to continue what is good in the old system.

THE MADHAV BAG.

First and foremost among the works of public charity to which we have just referred stands the Madhav Bag, an elegant and ing structure, which Mr. Varjivandas conjunction with his brother Mr. amdas, erected with the object of tuating the memory of their revered r Mr. Madhavdas Ranchordas, after whom it has been named. For this purpose the two brothers purchased in 1874 a large piece of land, situated near the Cowasji Patel Tank, and till then known by the ame of Lal Bag. After the ground had een cleared, buildings suited to the requirements of Hindus on festive, religious nd other auspicious occasions, were erected nd were followed the next year by a lofty mple, elegantly designed and magnificently

engraved all round. The engraving, which is of a very high order, was done under the supervision of Mr. Mukandrao Ramchander. The temple was built entirely of Porbanda stone, the site being on the western side o the ground. The temple was dedicated t Shri Lakshmi Narayen, whose installatio ceremony was performed on the 12 Vaishakh, Samvat 1931 (A.D. 1875).

The structure consists of the san and the mandap. The mandap is 2 long and 18 feet wide, and is open i front and on the sides. It is roofed wit a terrace, supported by arcades raised o four pillars in the front and five on each of its sides. The sanctuary is a squar structure, measuring 18½ feet on each side and rising to a height of 7 feet. The vaul ed roof rises by four square tiers, bein surmounted by a cupola, over which placed a golden kalasha or spire. Th corners of each of the tiers are formed into

ort of pedestal, upon which are placed the ross-legged figures of ancient sages. Be- ides, in the middle of each of the four sides f the first tier, the figures of four different ities—Murlidhar, Kalabhairava, Mahalax- and Kalika are carved in bass relief. y are the excellent production of the itectural skill of Rajeshri Bhima i, the well-known architect.

he north of the temple stands a bun- pen on all its sides, and another to the south is for the accommoda- of the families of those who come to e place for the celebration of marriage and er ceremonies. Behind the main struc- e is another two-storied building entirely propriated to the use of the temple. The rt of the Madhav Bag opposite the mple is separated by an iron railing, with gate in the middle, and contains on the rth and south sides two spacious paved rridors, with a two-storied building

between them on the east. The large com
pound, which is left open in the middle
serves as a convenient place for erectin
mandaps on marriage and other occasions
There are two approaches to the Madh
Bag : one on the northern and the other
the southern side, and each is protected
an ornamental iron gate. The whole
of Madhav Bag, with its temple and
ings, amounted to the handsome fig
Rs. 2,50,000. For the maintenance
magnificent work of piety, the two
have set apart, by a trust deed, the in
of a hilly tract of land at Walkeshwar p
ducing a ground rent of about Rs. 1,20
year, in addition to the rental of the sh
attached to the Madhav Bag.

The Madhav Bag, being situated in
thickly populated part of the town,
been a place of constant and favour
public resort since its erection. Hundre
of pious Hindus daily visit the temp

of Shri Lakshmi Narayen, and the spacious compound, with its garden and pool air, serves as a convenient place of recreation for people after the fatigue of the day. It is the best "lung" of any part of the crowded native town. There is no wonder that the Hindu community should look upon the two brothers with reverence appreciate their princely munificence benefit of the Hindu community. Madhav Bag has, on account of the accommodation it affords, often been for holding meetings for the discus- of various social, literary and public ns of the day, while in the large s religious discourses are often held ed Pandits and Acharyas. As a their pleasure at the erection Madhav Bag, Mr. Varjivandas' ented him and his esteemed r. Narotamdas, with shawls and the occasion of the installation

ceremony. The brothers were also publicly thanked by the leading members of the Hindu community for having supplied them with such a long-felt want.

These are not the only charitable works o

THE MULJIBHAI MADHAVDAS' DHARAMSALA.

Mr. Varjivandas, althoug they are in themselv sufficient to keep his memory green the minds of the people. The han block of buildings, known as the M Madhavdas Dharamsala, situated opp the Madhav Bag, where Hindu visi the respectable class from up-count up, owes its existence to Mr. Varji who founded it in the memory of his ed brother Muljibhai, out of the f which he was a trustee, and to made considerable additions, fro time, by dint of prudent and carefu ment. When Mr. Muljibhai en management of his affairs to Mr. Varjivandas, he had set

f Rs. 20,000 for charitable purposes. Mr. Varjivandas considered this sum as it stood inadequate for any substantial charitable work. He, therefore, laid it out advantageously and by judicious management increased it in a few years to the large amount of Rs. 80,000. Out of this sum he spent Rs. 30,000 in the purchase of a large piece of ground, opposite the Madhav Bag, rected thereon a spacious dharamsala urther cost of Rs. 27,000, naming er his late brother Mr. Muljibhai. dharamsala is situated in a healthy lity, and comprises, besides two well- t bungalows, a convenient building that ovides accommodation to hundreds of poor meless strangers who come to Bombay, t know not where to find a place of pose. The ceremony of opening this aramsala was performed before a large d influential assembly, under the presincy of the late Mr. Morarji Gokaldas,

C. I. E. In addressing the meeting at som
length, that gentleman thanked Messrs
Varjivandas and Narotamdas for supplying
a wide-felt want and complimented them o
the judicious and skilful management of th
trust by which they had contrived to raise i
memory of their deceased brother a magni
ficent memorial.

The importance of making provision o
this kind for the homeless traveller cann
exaggerated. Beside providing she
the strangers, these buildings, in some
serve as a perpetual home to indigent pe
Mr. Varjivandas having been thorou
impressed with the utility of dharamsa
took steps to provide them where neede
Out of the balance of the trust of h
brother Mr. Muljibhai, he purchased
dharamsala at Nasik at a cost of Rs. 5,0
and endowed it for the use and accommo
tion of pilgrims visiting the sacred town
the Godavari river. He also made suita

vision for the maintenance of the two ritable institutions, bearing the name of brother Mr. Muljibhai, by the purchase he Piquet Road, behind the Old Sailors' e, of an estate commonly known as wadi, and yielding an annual income of ,100.

Ranchordas Varjivandas's Sanitarium has been built and endowed by the subject is biography on the Sion Hill, near . I. P. Railway Station, with a view rpetuate the memory of his deceased It is a source of great blessing to a class of Hindus. A melancholy ry is attached to this institution. In the 1887, Mr. Varjivandas had the misfor- to lose his youngest son Ranchordas, mising youth, who was cut off in the prime of life. Mr. Ranchordas was 8 years of age at the time of his death e hopes of a brilliant future. The

SANITARIUM AT SION.

loss of his beloved son told heavily on
health of the old gentleman, and
wound was never fully healed. With
charitable instinct characteristic of
family, the young man called his fa
to his bedside and with all soler
made a dying request to him in
earnest tones. He requested his
to establish some institution of
utility which he might choose as a n
rial. Mr. Varjivandas, who was d
impressed by this proof of the great
deration of his son for his fellowmen, a
promised to comply with his request.
young man breathed his last on the 1
August of that year. Scarcely was
period of mourning over, when Mr. Varji
das set to work to carry out the
request of his son. He at once saw t
Hindu sanitarium in the vicinity of Bo
was a desideratum and chose the s
of the Sion Hill as a suitable site

[redacted]ution, and in the due course the
handsome building was erected.
emony of declaring the sanitarium
as performed with becoming dignity
27th of December 1891. The place,
cost nearly a lakh and a half of
is now largely used as a conva-
home for the use and benefit of the
s. As remarked by the Hon. Mr.
rilal, at the time of the opening cere-
, the memorial, which is designed to
e suffering humanity, will long be of
cal utility and a source of blessing to a
class of Hindus, and therefore those
whose use it is built, cannot be
grateful to the generous founder.
[redacted] was erected from plans and
[redacted] by Mr. Dinshaw Dorabjee
[redacted]nber of the Society of Archi-
[redacted]hitect of the Sir Jamsetjee
[redacted]olent Institution, the Bhi-
[redacted]lee Girls' School, the new

Parsee Fire Temple at Chandan
It possesses considerable arch
merit ; and the requirements of H
and convenience of Hindu famili
been consulted with studied care i
detail. The building is of the
style, at the top of the Sion Hill
fifty feet high from the platform
Sion station, with towers of Pore
stone, and commands an excellent vie
the scenery all round. It is an u
storied structure two hundred and f
feet long and fifty feet wide. Its
faces the west, and it is constructed of
bunder stone. Although from a dis
it looks as if it was one entire superst
ture, it is composed of three di blo
in each of which there is a cc
modation provided for two fa n
ground floor and two on th
A set of four rooms is set
family with a verandah in

proper cooking conveniences in the rear. These rooms are so large as to allow of a [illegible]nily consisting of as many as twelve [illegible]sons to occupy each set with ease and [illegible]venience. Thus the sanitarium can well [illegible]mmodate at the same time as many [illegible] hundred and fifty persons. To add [illegible]e comforts of the occupants, the rooms [illegible] been equipped with the necessary [illegible]ture. Care has been taken to ensure [illegible]access of light and air into the several [illegible] of the building. There are also laid [illegible] open court-yards, each 15 feet in [illegible]dth, separating the different blocks. [illegible] galleries, rooms and court-yards have [illegible]r floors beautifully paved with varie-[illegible]d tiles, Porebunder stone, black stone [illegible] marble. A portion of the land, which [illegible]onged to Government, had to be obtain-[illegible]n lease at a small rental, in order to [illegible]ide a large compound in front of the [illegible]arium, about three hundred feet long

and thirty feet broad. Iron railings have been put up on all sides by way of security from the danger of children falling ov the almost perpendicular descent of hill. As one looks around, the eye stretc on one side across to Mahim, Bandora, the foreshore, while on the other the of Sion and Coorla, with their surroun scenery, present themselves to view. garden measuring 28,000 square yard also a bungalow recently repaired, lower down, have been given away for benefit of the institution. Mr. Varji das has also set apart 5 per cent. Bom Port Trust Bonds of the value of Rs. 20, The interest on these bonds added to income arising from the produce of the g den attached, and the chawl in the nei bourhood, comes to Rs. 1,800 a year, and t sum has been given towards meeting current expenses of the sanitarium. these deeds of utility demonstrate the

that Mr. Varjivandas never employed his riches to useless purposes. At the opening ceremony, Mr. Tribhovandas, on behalf of his [illegible]her, who was in delicate health, address-[illegible]he assembly, which was large, influential [illegible]epresentative. He referred to the death [illegible]is lamented brother in feeling terms, [illegible]equested the Hon'ble Mr. Javerilal [illegible]k to declare the sanitarium open.

[illegible] Hon'ble Mr. Javerilal, in declaring [illegible]itarium opened, said :—"The account [illegible]Mr. Tribhovandas has given us on [illegible]f of his revered father, Mr. Varjivan-[illegible] of this sanitarium has, as you will have [illegible], a certain melancholy interest about it. [illegible] building has been put up in memory of [illegible]loved son cut off in the prime of life. [illegible]the midst of his poignant grief, Mr. [illegible]ivandas has this consolation that the [illegible]orial, which is designed to relieve suffer-[illegible]umanity, will be of great practical utility [illegible] source of blessing to a large class of

Hindus. We, Hindus, therefore, for whose use it is built, cannot be too grateful to the generous founder. (Cheers.) For some years past Mr. Varjivandas had felt want of an institution, to which inv Hindus in middling condition could r for the benefit of their health, and in b ing this convalescent home, our worth has been the means of supplying fo first time a long-felt want of the H community. (Hear, hear.) You are that other sections of the populati Bombay, I mean Parsis, Borahs, and jas, have health resorts provided for t in or near Bombay. Hindus form num cally a very large factor of the popula but unfortunately we could not until claim one such institution among us. that we are wanting in wealth and cha bly-disposed persons among us, but it s to me, our charities have hitherto generally in a different groove. The

practical and useful form which Mr. Varjivandas's discriminating charity has taken, emphasises a departure from the ordinary forms of Hindu charities. But you will see [redacted]t Mr. Varjivandas has shown no less [redacted]rimination in the selection of the pre-[redacted]site for a sanitarium than in giving his [redacted]y a new direction. (Hear, hear.) In [redacted]g the sanitarium on the spot on [redacted] we stand, he has, it seems to me, [redacted]lted the special needs of the seeker [redacted]lth. We stand on the summit of the [redacted]Hill, and as one casts his eyes around, [redacted]nnot help being struck by the charm-[redacted]view of the surrounding scenery. The [redacted]tarium overlooks the railway station and [redacted]es the eye of the traveller in the train [redacted] passes by. It is open on the front [redacted]to the westerly breeze and the fore-[redacted]. There is a garden down below in [redacted]ction with the sanitarium provided [redacted]ng and shady walks in it. If good

scenery, fresh air, pure and wholesome water, and spacious grounds around, tend to relieve the pain and beguile the hours of the invaild, we have them all here exertin[illegible] their joint beneficial influence on the [illegible] mates of the Home."

In connection with the sanitarium [illegible] Varjivandas has [illegible] a dispensary for the [illegible] fit of the poor population of Sio[illegible] the surrounding villages, as we[illegible] for that of the inmates of the sanita[illegible] This dispensary is named after the [illegible] and stands near the entrance of the s[illegible] rium. The building cost Rs. 16,000; [illegible] Mr. Varjivandas has set apart a further [illegible] of Rs. 25,000 for the dispensary, which [illegible] supply a long-felt want to the hundred[illegible] poor people who formerly had no buil[illegible] of the kind near enough to su[illegible] their needs in times of sickness. [illegible] an elegant erection, furnished as com[illegible]

THE SION DISPENSARY.

as possible. The interest of the handsome endowment fund, with the rental, from some portions of the building added, will fully [illegible]pply the financial wants of the institution. [illegible]e Ranchordas Varjivandas's Convalescent [illegible]e and the associate Varjivandas [illegible]vdas's charitable dispensary will, [illegible]re, be permanent institutions in the [illegible]g district of Sion, testifying to the [illegible]ence of Mr. Varjivandas, besides [illegible] source of blessing to the sick and [illegible]valid. The opening ceremony was [illegible]med by one of our oldest citizens—Dr. [illegible]as Blaney, C.I.E.—who remarked that [illegible]he head of the ancient family of Roopji [illegible]i, Mr. Varjivandas has maintained the [illegible]raditions of the ancient house. That [illegible] has never lacked public spirited men, [illegible]. Varjivandas, to further the interest [illegible]whole of the Bania and Hindu com- [illegible] and to freely distribute the wealth [illegible]poor in numerous useful charities.

It has been my good fortune to be in friendly association with Mr. Varjivandas and his family for forty years and to have been consulted in many, if not all, of h numerous public charities. I know t his mind has always been actively enga in seeking to invest his wealth in kin benevolent works and to be of use fellow creatures in his day and gen thus proving himself a good represe of the Roopji Dhanji family, of w have just spoken. Time will not al to tell all I know of what Mr. Varji has done for his own people and fo poor of Bombay. I think I have enough to make you agree with me the charity, which has been institute day, is in every way worthy of the of the Hindu community. I thank esteemed friend, Mr. Varjivandas, f honour he has put upon me by requ me to open this institution this ever

know well the great and useful purpose it will serve, and it, therefore, gives one the greatest pleasure to open the doors of the consulting room, and to invite the poor from the East, West, South and North to come in and get relief from their ailments and bless the poor men's friend."

A charitable memorial has been provided by Mr. Varjivandas in memory of his casteman, e Mr. Parmanandas Vastabhai. In se also the sum placed at his disposal o small for any substantial charitable In the year 1841 a sum of Rs. 4,000 ntrusted to him by Mr. Ghelabhoy i, one of the executors of Mr. Par- das Nathu. Considering that the t was too small to allow of the shment of a suitable memorial, he out advantageously, and by judi- investments raised it in a course Rs. 32,000, and then by a trust

L CASTE DIN-

deed endowed the sum as a fund for an annual caste dinner to be given to the Kapoles in the name of the deceased, on the occasion of the festival, held on the sixth of the first fortnight of Bhadrapad, in honour of the Goddess Shri Samudri, the tutelary deity of the caste. It should be stated that in this country caste dinners are a favourite form of charity in all classes of the native community, whether Parsees, medans or Hindus, and the custo been prevalent from time immen Mr. Varjivandas has duly observed practice. In the year 1888 he end Rs. 25,000 in four per cent. Port Bonds by a trust deed for an a dinner to be given from the in accruing from the principal sum. dinner is held about the time of th festival in the name of Shet Rupji D his illustrious great-grand-father a founder of the family. In c

caste dinner is not held owing to any difficulty, Mr. Varjivandas has provided that the income of that particular year may be utilised in some other suitable way for the benefit of the poor of the Kapole Bania caste, and this proviso has been entered in the terms of the trust deed.

[redacted]her instance of the confidence which [redacted]ple have in Mr. Varjivandas's ability [redacted]licious management of trusts is sup- [redacted]y the management of the temple [redacted] Goddess Samudri, situated on the [redacted]eshwar Road, in Bombay, and of [redacted]adavrat of Arambhda near Dwarka. [redacted]emple was about forty-five years ago [redacted]l under his care by the late Mr. Jetha- [redacted]Harkisandas. Mr. Varjivandas has, [redacted]s managing their affairs satisfactorily [redacted]o many years, contributed Rs. 2,000 to [redacted]und from his own pocket.

[redacted]other noteworthy act of charity has yet [redacted]ecorded. In 1882 a calamity befell

Mr. Varjivandas. On the 5th of March 1882, the cruel hand of Death laid low his eldest brother, Mr. Narotamdas, with whom he lived harmoniously in joint-family life for a period extending over forty years after their separation from others of the family. The two brothers had given an endowment of about Rs. [redacted] for charitable public works from thei[redacted] capital in the life-time of Mr. Naro[redacted] on different occasions. After the de[redacted] Mr. Narotamdas, Mr. Varjivandas[redacted] apart a further sum of Rs. 25,000 ou[redacted] the joint capital of the two brothers, [redacted] the use to which this fund is applie[redacted] also the other sum of Rs. 25,000 conti[redacted] ed by his sisters, Bai Laxmibai and[redacted] Bhanibai, the daughter of the dec[redacted] brother, brings his family every day[redacted] blessings of the poor people, who are [redacted] pacitated by nature or old age from ea[redacted] their livelihood. Out of the interest o[redacted] a lakh of rupees about fifty old and[redacted]

persons are daily fed at Madhav Bag. Every morning a certain quantity of corn, sufficient to last them for a day, is distributed to them. This is a popular form of charity and deserves recognition.

It may be mentioned that many Hindus have found the joint family system anything but a blessing, and there are [redacted]merous instances in which households [redacted]een rendered very unhappy thereby. [redacted] quarrels among the members of the [redacted] lead to litigation and finally bring [redacted] their partial or utter ruin by the heavy [redacted]nses inseparable from law-suits. As [redacted]eguard against any such trouble [redacted]arjivandas settled with his brother a [redacted]n of their joint ancestral property [redacted]g his life-time, and after the death of [redacted]arotamdas, a division was settled with [redacted]ns of the joint business and other [redacted]rties, which remained undivided, and [redacted]had not then been dissolved. This

wise policy of avoiding every possibility of danger of animosity in a family might be imitated with advantage by many Hindu gentlemen.

THE JUBILEE.

Mr. Varjivandas, without being unduly demonstrative, always embraced every opportunity of manifesting his loyalty to the patern British Government. In 1877 he leading part in convening a public meeting of the Hindu commun vote an address to Her Most Gra Majesty the Queen Victoria, on her ass tion of the title of the Empress of I Again in the Jubilee year he actively p pated in the gorgeous celebrations occ ed by that auspicious event.

APPRECIATION OF THE SERVICES OF OTHERS.

On the 17th of December 1887, a me of the friends and a ers of the late Hon. Saheb Vishvanath Narayen Mandlik, C was held at Petit Hall, to give exp

to a very general feeling in Bombay that his long, zealous, and distinguished public services deserved special recognition. Sir Dinshaw M. Petit presided. The principal resolution was entrusted to Mr. Varjivandas, who made a short but earnest and impressive speech in support of the resolution. He proposed, "That this meeting is of opinion that a suitable testimonial should be established in honour of Rao Saheb V. N. Mandlik, C.S.I., for the great and distinguished services which he has rendered to this country generally and to this city in particular." Mr. Varjivandas remarked :—

"During my long acquaintance with the Hon'ble Rao Saheb Vishwanath Narayen Mandlik, I have always had reason to regard him with admiration. His public career has been honourable and successful. In recognition of his merit and abilities he was placed by Government in the Local and Supreme Legislative Councils, and in

both of these Councils he rendered very valuable services to his country, where his rare experience and sound and ripe judgment have been freely used in promoting the best interests of this country. His connection with the Bombay University has been long and useful, and he has always taken a leading part in all the debates of that body, and has been regarded as a sound leader of liberal education. He has for many years been recognised as one of the wisest and most efficient of our leaders in the native community, whose assistance and advice have been sought for on all important occasions. In a truly disinterested and unselfish spirit, he has made the interest of the natives of this country his own. His services to the city during a long series of years are too well known to be repeated here. He has filled with honour to himself and to the benefit of the city the highest civil post in our Municipal Corporation, and his influ-

ence upon the deliberations of that body has always been most beneficial at the sacrifice of time, health, and means."

Out of the fund raised at the meeting, a sum of Rs. 6,000 was given to the Bombay University for a gold medal, bearing Mr. Mandlik's name, to be awarded annually for the best essay on a subject connected with Sanskrit literature.

The death of Mr. Sorabjee Bengalee, his friend and partner, filled the heart of Mr. Varjivandas with deep and profound sorrow. When a public memorial was raised to commemorate the services of that great and good man, Mr. Varjivandas subscribed Rs. 2,500, and further contributed a sum of Rs. 1,000 to the Bai Bhikhaiji Bengali School to mark his regard and esteem for his worthy partner.

Mr. Varjivandas also heartily co-operated in movements set on foot to pay a fitting tribute to the great public services

rendered at great sacrifice of time, labour and money by Mr. Dadabhai Naoroji. He was chiefly instrumental in promoting the Blaney Memorial Fund. When the fund was started, he contributed Rs. 1,000, and greatly assisted the Committee in raising the fund to the handsome sum of Rs. 21,000, by means of which a statue of the venerable Doctor was erected at the south end of the Victoria Terminus Railway Station.

Before the departure of Sir Charles Sargent, the late popular Chief Justice of Bombay, from this country for Europe for good, a public meeting was held in the Town Hall to pay him a fitting tribute on the occasion of his retirement from the service. Mr. Varjivandas took a prominent part in the movement set on foot to do fitting honour to the retiring Chief Justice, and subscribed a large sum of money to the fund raised with a view to perpetuate his memory in

this city. An evening entertainment was given in honour of Sir Charles Sargent by the members of the Committee of the "Sir Charles Sargent Memorial Fund" at Westfield, the charming residence of Mr. Varjivandas. "Westfield" is very pleasantly situated on rising, hilly ground, partitioned off in tiers running one above the other, and commands an excellent view of the surroundings and the sea. It has extensive garden grounds rendered attractive by flower-beds, which are arranged in an admirable manner. There was a peculiar appropriateness in the selection of the bungalow, for it was here that Sir Charles Sargent had passed some of the best years of his life in Bombay in congenial association with a dear and intimate friend, the late *Sir Maxwell Melvill*, one of the former Justices of the Bombay High Court. Out of respect to Sir Charles, Mr. Varjivandas placed his magnificent bungalow at the disposal of the Committee, who were very glad

to accept the kind offer. The part which Mr. Varjivandas took in this and similar movements shows that he always admired and appreciated a really meritorious man whether found in or outside his own community.

In February 1888, there was a wedding in Mr. Varjivandas's family which was celebrated with great *eclat*. Invitations were issued in the name of Mr. Varjivandas and his late brother Mr. Narotamdas to the leading and prominent citizens of Bombay. Many high Government officials, including the Justices of the High Court, Magistrates, and leading members of the Bar were present. But on that occasion great interest was centred in the illustrious and Royal guests, the Duke and Duchess of Connaught, who honoured the occasion by their presence at the wedding. Their Royal Highnesses were accompanied by Princess Margaret, Sir Havard and Lady Elphin-

stone, Colonel Beecher, Equerry-in-waiting, and Captain Herbert. They were received by Mr. Varjivandas and conducted to the Hall of the Madhav Baugh, where the Royal guests remained for more than two hours, and watched, with evident interest, the religious marriage ceremony which was performed in an adjoining house. The Duke and Duchess of Connaught were garlanded and presented with superb boquets before they left.

ALLAYING THE SUSPICIONS OF THE POPULACE.

The readers of local newspapers will remember the difficulties the authorities had to contend with at the time of the census. Great credit is due to Mr. Varjivandas for assisting the authorities in carrying out the work of numbering the people. It was known that the ignorant classes misunderstood the objects of a census, and attributed all sorts of sinister designs to the Government. The leaders of the various communities, however, spared no pains to

allay the suspicions of their less enlightened neighbours. What was done in 1864, in 1872 and in 1881, has also been done in the last census of 1891, and with excellent results. Suspicions and misunderstandings were allayed at meetings at which the objects of the enumeration were explained to the ignorant people. The intervention of the leaders proved very successful, and at the time of the last census nothing was heard of the "sinister motives" of Government in ordering the work to be carried out. On previous occasions the enumerators and the authorities had to contend with many difficulties, and those working among the most ignorant classes had no easy task. The unenlightened people imagined the taking of the census to be the signal for all kinds of evils, such as the increase of taxes, the pressing of men into the army against their will, and even the official abduction of the female population, &c.

Popular sentiment was very different during the census of 1891,—a fact entirely due to the explanations given by public-spirited citizens of the various communities. Foremost amongst them was Mr. Varjivandas, who exerted himself a great deal to give facilities to the Census Commissioner. He called public meetings of the leaders of the various castes, and through them explained to the ignorant masses the real object of the Government, and exhorted each and all to give correct information to the enumerators. Mr. Varjivandas, who was specially requested to by the Census Commissioner and the Health Officer for the Bombay Municipality, to undertake this work thoroughly deserved the thanks of the Government, as well as of the public, for his disinterested and arduous efforts.

AN INTERESTING CASTE EPISODE.

The deep esteem in which Mr. Varjivandas held the great spiritual guide of his community was examplified in a remarkable

manner in the month of May 1889. At that time an order for attachment stood against Maharaja Goverdhanlalji, the Nathdwar Tikayet Maharaja, on a claim for nearly thirty-two lakhs of rupees instituted by his father Girdharlalji. He was served with the writ at his temporary residence opposite the Madhav Baugh. The Maharaja not being in a position to pay the amount of Rs. 31,65,000 was arrested and removed to the civil side of the County Jail. On the news of the arrest becoming generally known, large crowds of Vaishnavs thronged the precincts of the jail, bewailing the indignity to which their great Maharaja was subjected. No sooner was Mr. Varjivandas apprised of the event than he set to work for the release of the Maharaja. In conjunction with other leading and wealthy members of the Vaishnav community, he at once drove to the office of his solicitor, Mr. Owen (Messrs. Craigie, Lynch, and Owen), and

instructed him to move immediately in the matter. It was then late in the evening, and as the Courts were closed, it was found impossible to make an application there. About 8 o'clock in the evening, Mr. Owen, of Messrs. Craigie, Lynch, and Owen, accompanied by Mr. Varjivandas and others, waited upon Sir Charles Sargent, Chief Justice, at his bungalow, and requested his Lordship to intercede for the realese of his client Goverdhanlaljee Maharaja. Sir Charles Sargent said that the matter was entirely in the hands of the Sheriff of Bombay, the Hon'ble Mr. Javerilal Umiashankar Yajnik, who could make suitable arrangements for the Maharaja's accommodation in the jail or at his (the Sheriff's) own house until the writ could be satisfied or substantial security given. The Sheriff was afterwards communicated with, but he declined to take any [redacted]nsibility upon himself in regard to such [redacted] claim as that made against the Ma[redacted]. Owen, however, tendered

sufficient security, which satisfied the Sheriff, and the Maharaja, being released from jail, was brought back to his house about 11 p.m. The undermentioned gentlemen stood security for the Maharaja's appearance before the Chief Justice next day:—Messrs. Varjivandas Madhavdas, Chatturbhuj Morarjee, Gokaldas Madhowjee, Lilladhar Shamjee, Vassonjee Nandjee, Jamnadas Narsey, and Munjee Narsey.

Accordingly, next day the parties appeared before the Chief Justice at his bungalow. Mr. Starling, instructed by Messrs. Hore, Conroy, and Brown, appeared for the creditor, Maharaja Girdharlaljee; and Mr. Lang, instructed by Messrs. Craigie, Lynch, and Owen, appeared for Maharaja Goverdhanlaljee, the debtor. Mr. Lang argued the question of jurisdiction, submitting that his client, who came to Bo[redacted]or a short time only, was not resi[redacted]hin the limits of the court's juri[redacted]The

Chief Justice, after hearing counsel, decided that the court's jurisdiction was doubtful, and therefore ordered the discharge of the Maharaja. He was discharged accordingly, this result being chiefly due to the exertions of Mr. Varjivandas.

SOCIAL LEGISLATION.

In certain social and religious matters Mr. Varjivandas was a staunch supporter of old time-honoured customs and beliefs. In one or two instances, at least, he held thoroughly conservative views. In 1886, when it was rumoured that a Bill to prevent early marriages among the Hindus was to be laid before the Viceregal Council, Mr. Varjivandas, along with the late Rao Saheb Vishvanath Narayen Mandlik, C.S.I., led the opposition to the proposed reform. The agitation was great. The radical social reformers had produced considerable feeling both in India and England, by publishing thrilling and sensational accounts of

the evils of the custom, which were considered by the enlightened orthodox men as "most absurd and exaggerated." They honestly believed that the effect of legislation would not only be harsh, but that it would interfere with their religious and time-honoured social customs. A meeting of about 150 leading Hindus was convened at the Madhav Baugh, at the instance of Mr. Varjivandas and other leading Hindus, to consider what steps should be taken to prevent what they considered unnecessary interference on the part of the Government. Mr. Varjivandas, who presided, put all his honest energy in the endeavour. A public meeting was called in the Madhav Baugh to adopt a memorial to Government on the subject. The late Rao Saheb Vishvanath Narayen Mandlik presided at the meeting, which resolved to send an elaborate and able memorial to the Earl of Dufferin, the then Viceroy of India, strongly protesting

against any legislation tending to interfere with the religious and social usages of the people. This produced the desired effect, and Government had ultimately to abandon the idea of legislation in this direction, but the controversy was renewed a few years later under the next Viceroy.

The fierce controversy, which agitated the minds of the whole native community in the beginning of the year 1891, when the Honorable Sir Andrew Scoble introduced in the Viceregal Legislative Council the much-abused Age of Consent Bill, is still fresh in the memory of the people. It created the greatest excitement from one end of the country to the other, and there was an honest but wide divergence of opinion. The Bill, which was introduced for the protection of child-wives by modifying certain sections of the Indian Penal Code, sought to raise the age of consent from ten to twelve years in cases of married, as also of

unmarried women. It was admitted on all hands that the intention of the Government was to protect children from violence, and that they were actuated by excellent motives. But, at the same time, the opponents of the Bill declared that the Government were labouring under a delusion in the absence of sufficient knowledge of the inner life of Hindus. It was asserted by the orthodox party that the change would certainly clash with the sincere and deep-rooted belief of millions of orthodox Hindus, whose practice had been as enjoined by the Shastras to consummate the marriage as soon as the girl attained puberty.

In this matter also Mr. Varjivandas identified himself with the orthodox party. His contention was that the reform should proceed from within and not from without, and that such legislation would only remain a dead letter. At the instance of Mr. Varjivandas, a preliminary meeting

was again called at Madhav Baugh to consider what steps should be taken to induce the Government to abandon the Bill. Learned men ranged themselves in opposing camps. One side asserted that the Bill would confer an inestimable blessing ; while the other side positively and vehemently maintained that their religion was in jeopardy.

Another public meeting of Hindus was called at Madhav Baugh, with a view to memorialise the Government on the subject, the Bill being looked upon with great alarm. It was a mass meeting. On the motion of Mr. Varjivandas, the late Mr. Nana Moroji, an ex-Presidency Magistrate, was called to the chair. An able memorial, setting forth all the arguments against the proposed change, was forwarded to Government, but, notwithstanding, the Bill passed into law, though the Honorable Sir Romesh Chander Mittra, the late Judge of the Cal-

cutta High Court, fought tooth and nail against its passing, delivering stirring speeches in the Viceregal Council.

It was not that he was antagonistic to social reforms that Mr. Varjivandas opposed the Bill, but he had a deep-rooted conviction that it should be left to the people to initiate such reforms.

DISCARDING UNWORTHY CUSTOMS.

This fact can be illustrated by a reference to certain incidents in this worthy man's private life. The Hindus have some peculiar customs, which are regarded in many quarters as offensive to good taste. The form of mourning and wailing on the occasion of the death of a member of their family, for instance, cannot be commended. Mr. Varjivandas set his foot down firmly with a view to trample out this public nuisance. He was the first Hindu who took the initiative of discarding the pernicious custom of a public manifestation

of grief by the women of the family getting together in a group at the time of the funeral and beating their breasts in the public streets. This boldness in breaking with an obnoxious custom has borne good fruit, for several leading men of the caste have since been following the example thus set.

HIS WORK IN SUPPRESSING THE 1893 RIOTS.

On the 11th of August 1893, Bombay woke in the enjoyment of a profound peace, which had lasted unbroken for 23 years. Scarcely had the sun passed the meridian, on that day, before there was witnessed the beginning of dreadful riots between the Mahomedans and the Hindus, which, in an incredibly short space of time, assumed a very grave form and tremendous dimensions. In about an-hour-and a-half after the disturbance commenced, the military had to be called in and numerous lives were lost in the riots, which produced

untold distress on the great masses of the people. Business was suspended for many days together, and a state of anarchy prevailed. The leaders of both the communities were appealed to to exert their influence on the masses for the restoration of peace and order. A meeting of the leading members of the communities was convened by Mr. H. A. Acworth, the late Municipal Commissioner, in the Municipal Hall. An appeal was made to Mr. Varjivandas to exert his influence to bring about peace and harmony and he willingly responded. A meeting of the leading Hindu and Mahomedan communities was held on the 31st of Augest, at the residence of Mr. Varjivandas Madhavdas, for the purpose of drawing up the necessary resolutions, which were submitted to the General Meeting, held on the 6th of September, at the Town Hall, under the presidency of Lord Harris, to take steps in aid of the innocent sufferers during the riots.

Mr. Vincent, the Commissioner of Police, was also present, and he was loudly cheered as he entered the hall. Mr. Varjivandas, who was called to the chair, briefly explained the reasons for convening the meeting. He expressed his heartfelt regret at the deplorable occurrences in which several innocent members of both communities lost their lives and otherwise suffered. He said that the Hindus and Mahomedans had always lived in harmony with each other, and as far as their dealings were concerned, the one community could not do without the other. He exhorted them to forget what had occurred and to allow the waters of oblivion to run over their differences. It behoved them to extend to each other the right hand of fellowship, and thereby show to the world that the two communities were again friends and were ready and willing to assist each other in everything that con-

duced to the welfare and well-being of both communities. He took that opportunity to give expression to his view, which he ventured to believe was also the view of the meeting, that their best thanks were due to Mr. Vincent—(loud applause)—who, by his heroic courage, ability, tact and judgment, was instrumental in putting down the riots. (Renewed applause.) The meeting would have to appoint a Committee, who would take steps for the convening of the meeting, at which he was glad to be able to state that His Excellency the Governor had kindly consented to preside. (Applause.)

On the motion of Mr. Ghellabhai Haridas, a Committee, consisting of Mr. Varjivandas and several others, was appointed to frame the resolutions and to take other necessary steps for the convening of the General Meeting, which was largely attended. Lord Harris, who specially came down from

Poona to preside at the meeting, was received by Mr. Varjivandas Madhavdas, Mr. Fazalbhoy Visram, and Mr. Ghellabhai Haridas. The first resolution that H. E. the Governor be requested to take the chair was moved by Mr. Madhavdas himself and seconded by Mr. Ahmedbhoy Habibbhoy.

It will be seen that Mr. Varjivandas promptly responded to the necessity of the occasion and the request of Government. He worked with might and main to bring about a cessation of hostilities between the two communities, and he did all he could to relieve the sufferers in the riot. He helped the members of the Committee appointed at the public meeting in the Town Hall in raising the relief fund. He and his son Mr. Tribhovandas were not appointed as members of the committee, but acted as Joint Honorary Secretaries with others in carrying out the object of the fund in consultation with Mr. Vincent, the Commis-

sioner of Police. Mr. Varjivandas' efforts were of incalculable service, for even amongst the least reputable no one dared to thwart the desires or disappoint the wishes of one who was so universally esteemed and beloved as he was.

His Eldest Son.

Mr. Varjivandas was married in 1833 at the age of sixteen and had five children by the marriage, three sons and the two daughters. The two surviving sons are Mr. Tribhovandas and Mr. Jagmohandas. Mr. Tribhovandas, the eldest son, is following in the footsteps of his worthy father. Born on the 22nd of March 1848, he is now in his forty-eighth year. Mr. Varjivandas having himself tasted the sweet fruits of education took great pains to secure a good training for his sons also. From his very infancy, liberal ideas were engrafted in the mind of Mr. Tribhovandas, and he was not slow to turn to advantage the opportunities afforded to him

to do good to his fellow-creatures. When he was eight years of age he was taught to read and write Gujarati, and at the same time also received private tuition in English. He has a good knowledge of the English language. He received his education in the Elphinstone High School, which he left in 1869, and at once joined the piece-goods sale department of Messrs. W. A. Graham and Co., where he set himself with diligence to acquire business knowledge. Having a natural tendency for commercial pursuits he soon succeeded in acquiring sound and thorough knowledge of the business. He showed special aptitude for commercial pursuits, and was highly spoken of by the heads of the firm, including Sir Frank Forbes Adam, C. I. E. In 1875, Mr. Tribhovandas established the Arya Sudharmodaya Sabha, which had for its object the diffusion of religious knowledge among the Hindus. Since its foundation he has been

the President of the Sabha, and his active participation in the undertaking has resulted in much good work being done.

Along with his father Mr. Tribhovandas was chiefly instrumental in establishing the Pandit Gatulalji Memorial Fund. This movement was the outcome of a spontaneous desire on the part of his father and himself to publicly afford substantial encouragement in assisting a real genius and the cause of learning. In 1880 Mr. Tribhovandas was made a Justice of the Peace for the Town and Island of Bombay. In the same year he accompanied his revered father on a tour through Upper India, thereby availing himself of the great benefits to be derived from travel. He visited almost all the places of sacred and historic interest in that part of the Empire.

On the retirement in 1883 of his uncle Sheth Gopaldas Madhavdas from the headship of a section of the Kapole Bania caste,

Mr. Tribhovandas was unanimously appointed his successor at a meeting of the caste, and was at the same time presented with the usual dress of honour. In 1881, Mr. Tribhovandas became a member of the firm of Messrs. Varjivandas Madhavdas and Co., and in 1893 the name of the firm was changed to Messrs. Varjivandas Madhavdas and Sons. In 1885, he established a charitable fund, called the Kapole Nirashrit Fund for the benefit of the destitute and for the purpose of giving facilities for education and giving relief to the poor of the caste in Bombay. To this trust Mr. Tribhovandas contributed a very large sum, and under his fostering care the fund has now risen to no less than Rs. 25,000. The trust has been of great benefit to the poor youth of the Kapole Bania community, and Mr. Tribhovandas is to be congratulated upon the exertions he has undertaken on their behalf. In 1878, Mr. Tribhovan-

das was elected a member of the Municipal Corporation by the ratepayers of the Fort Ward, a position which he has ever since held. Mr. Tribhovandas unostentatiously watches the interests of the ratepayers, and unlike some other wealthy Corporators shows a spirit of independence in all questions relating to the welfare of the people and the prestige and dignity of the Municipality. He supported the improvement of the assessment system of Bombay, as well as the introduction of the Tansa Water Works Scheme. In connection with the Queen's Jubilee, it was resolved, on the motion of Mr. Tribhovandas, that the memorial to be raised by the Bombay public should take the form of the Victoria Technical Institute, "and that Government be informed that the Committee is prepared to give the Institute any portion of the public subscription that may remain in hand after paying the ex-

penses of the festivities connected with the celebration of the Jubilee." This resolution was not carried out for the very adequate reason, that after the expenses had been paid there was no balance available. The Corporation, however, subsequently made a grant of Rs. 80,000 to the Institute. Mr. Tribhovandas was a Director of the Star of India Mills, and also a member of the Royal Asiatic Society, and has frequently acted as Honorary Secretary and Treasurer to memorial funds raised to commemorate the services of deserving men. This honorary office of Secretary and Treasurer, as is well-known, is given to men who can command influence and who can raise subscriptions. He acted in this capacity on the Committee of the Sir Dinsha M. Petit, the Dr. Blaney, the Ghelabhai Haridas and the Maharaja of Bhownagger Memorial Funds. At a public meeting held in the Town Hall under the presidency of Lord Harris, the

then Governor of Bombay, he was elected a Joint Honorary Secretary to the fund raised for the relief of the sufferers from the riots of 1893. As an executor of the late Sheth Narotamdas Bapubhai and Bai Nandurbai, daughter of the late Sheth Ramji Madhavji, Mr. Tribhovandas has given large sums of money out of their estates. From the estate of the former a sum of Rs. 3,000 was given for starting in Bombay a Land Nirashrit Fund for providing education and affording pecuniary assistance to the poor and needy of that community. A sum of Rs. 3,000 was handed over to eight leading members of the community, and a trust deed was executed in their favour. By this deed it is obligatory on them to give effect to the object of the fund. From the estate of the latter, Mr. Tribhovandas provided a quarter of a lakh of rupees for an elegant building for the "Loka Gatch Sung," to be named after her, and to be used for the performance of the religious rites of the Jains.

Mr. Tribhovandas was married in 1865 to Bai Rattanbai, daughter of the late Mr. Jagjivandas Madhavji, and has four sons, Manordas, Gordhandas, Dharamdas and Ishwardas, and two daughters, Bai Kesarbai and Bai Krishnabai. Mr. Tribhovandas takes a great deal of interest in the welfare of his community, and is constantly consulted by them where their interests are concerned. With suavity of manners and business ability of a very high order he well maintains the reputation of the wealthy and distinguished family from which he is descended. Mr. Tribhovandas is a *persona grata* in the best society, and is much esteemed by all classes of the different native communities.

In February 1896, Mr. Varjivandas celebrated the marriage of his grandson, Mr. Gordhandas, second son of Mr. Tribhovandas Varjivandas, the head of one of the sections of the Kupole Bania caste, with a

daughter of Mr. Manmohandas Ramji, a large and well-known millowner of Bombay, and the guarantee-broker of the firm of Messrs. Ralli Brothers of this city.

In honour of the event Mr. Varjivandas gave an evening entertainment to the *elite* of Bombay Society at the Madhav Baugh on Saturday the 15th of February 1896. It was a most brilliant and successful function, and the heart of the venerable Hindu philanthropist must have been gladdened by the tribute of esteem and respect paid to him by the presence of influential and leading citizens of all nationalities at the entertainment, which was also attended by His Highness the Maharaja of Kapurthala, the Thakor Saheb of Limri, the Chief of Miraj, Prince Samatsingji of Palitana, and Dewan Bahadur Manibhai Jasbhai. The large gathering of "nobility and gentry" of Bombay testified to the great popularity which the old gentleman enjoys in this city.

Mr. Tribhovandas' commercial talents have been appreciated by the Bank of Bombay by appointing him a director in the place of his deceased father.

THE SECOND SON.

Mr. Jagmohandas, the second son, is gradually coming out in public life. Only this year he was made a Justice of the Peace. Both the brothers have a large scope for the exercise of their gifts for the public benefit, and judging from past experience there can be no doubt that they will continue to prove true to the traditional, liberal instincts of their ancestors.

Although the subject of this biography had reached the age of four score years, he was in full possession of bodily and mental vigour, and regularly attended office till the last day. In the year 1892 Mr. Varjivandas undertook a pilgrimage to Upper India, with the twofold object of visiting the sacred shrines of the Hindus, situated in those parts

of the country, and of personally observing the customs and manners of the people. In the course of his pilgrimage he visited Prayag (Allahabad), Mathura, Benares, Shri Nathdwar, Calcutta and similar other holy and noteworthy places, spending everywhere large sums of money in charity, in a manner quite in keeping with his liberal spirit.

This true philanthropist and the recognised leader of the Hindu community, whose influence was felt in every public movement in the city, breathed his last on Sunday the 12th of July 1896. He died not only in the fulness of years, but in the fulness of fame, fortune and honour. He passed off peaceably but suddenly. Only a day before his death, he actually visited the office and his family residence in the Fort to attend to any emergent business that might turn up. On his return to his bungalow, the "Westfield," at Walkeshwar, he suddenly expired. His death was deeply mourned by the whole

native community. Mr. Varjivandas' funeral, which took place early Monday morning, was very numerously attended. During the day, and particularly in the afternoon, visits of condolence were paid to the deceased's sons by representative and influential citizens of different nationalities. Numerous letters and telegrams of sympathy were received by Mr. Tribhovandas, the eldest son. Out of respect to the memory of the deceased, the offices of Messrs. W. and A. Graham and Co., the Cloth Markets, the Bombay Native Dispensary at Dhobie Talao, the Nusserwanjee Maneckjee Charitable Dispensary at Khetwady, and some of the local, educational and other institutions were closed on Monday the July 13.

Mr. Varjivandas has left very extensive landed property, besides lucrative business. His business will be continued by his sons. Mr. Tribhovandas, the eldest son, is a very shrewd man of business. He inherits all the

shrewd commercial instincts of his late lamented father. The fact that he is appointed a Director of the Bank of Bombay in the place of his father so soon after his death is an acknowledgment of his abilities. He has an able lieutenant in his brother, Mr. Jagmohandas.

Mr. Varjivandas's death has caused a gap in the native society, which it will be difficult to fill.

At the *terma* (thirteenth day) caste feast given on Saturday, July 25, at the "Madhav Baugh," in connection with the death of Mr. Varjivandas Madhowdas, his eldest son, Mr. Tribhovandas Varjivandas, announced a donation of Rs. 25,000 for the establishment of a boarding school for poor and helpless students of the Kapole-Bania caste, to which the deceased gentleman belonged. A sum of upwards of Rs. 10,000 was also contributed to several local and other charities and temples in memory of the deceased philanthropist.

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MEMORIAL TO MR. VARJIVANDAS MADHOWDAS.

AT the meeting held on 18th August in Petit Hall, Malabar Hill, for the purpose of considering the best steps to perpetuate the memory of the late Mr. Varjivandas Madhowdas, Sir Dinshaw Petit presided, and about two hundred gentlemen representing various classes of the native community were present.

The Chairman, in addressing the meeting, said :—Our most respected and esteemed citizen, the late lamented Sheth Varjivandas Madhowdas, is now no more amongst us, for the cruel hand of death has for ever removed from us a recognised leader of the Hindu community and a prominent citizen whose influence was felt in every public movement. He was always of an unassuming genial and unostentatious character, and was content in doing all the good that it was in his power to do and leave its recognition to the silent

judgment of his countrymen. That judgment has long been known to be one of earnest appreciation of his many qualities of head and heart which won for him the esteem and respect of the entire native community. There are many here no doubt who enjoyed his personal acquaintance and friendship. It is needless, therefore, for me to eulogise his many good qualities and the esteem in which he was held by all the different communities of this city. His numerous charities are all well known to you, and that by the establishment of many charitable institutions he had placed the people of various classes under an everlasting gratitude.

Dr. Thomas Blaney said : The resolution which has been entrusted to me runs as follows :—"That this meeting desires to record its deep regret at the death of the late Sheth Varjivandas Madhowdas, who for many years occupied a leading position

as a citizen, a merchant, and a friendly counsellor among the various classes of the people of Bombay." Gentlemen, it is only my long and intimate friendship with the late Mr. Varjivandas that has induced me to accede to the wishes of the promoters of this movement that I should propose this important resolution. Apart from my long friendship with our departed friend, I have no qualification for the duty entrusted to me, and must ask your clemency for my shortcomings. The removal of the late Mr. Varjivandas from amongst us has caused much sorrow in numerous homes and in numerous circles, and we are assembled here to-day to mourn the loss we have sustained. This meeting will therefore unanimously endorse the words of the resolution which desires us to give public expression to our regret at the loss of so good a citizen and so kind a friend. I shall endeavour to sketch briefly the history

of our friend in his threefold capacity of a citizen, a merchant, and a friendly counsellor. I formed the friendship of the late SethVarjivandas Madhowdas in 1849, or forty-seven years ago, and throughout these long years it gained but never lost anything in warmth or esteem. I was his personal and social friend, the medical attendant of his family, and his associate in all his public movements. I thus had the opportunity of knowing him intimately. He possessed a clear and discerning mind, and was always cautious in forming opinions, but when his opinions were once formed, whether on caste or social questions, I always found them both sound and liberal. Apart from an old caste feud, which forced Mr. Varjivandas into the dispute and separated the Kapole Bania community into opposing camps, my friend was held in high respect by all classes of the community and rightly so; for his

natural disposition was extremely friendly, while the chief feature in his character was his uprightness and integrity. During the forty-seven years of our friendship I never knew him to depart from his word. He never made protestations or demonstrations, but if he once said a thing he would never go back from it. His word was his bond, and it might be implicitly relied upon. The two deceased brothers of the late Mr. Varjivandas possessed the same virtue of integrity, straightforwardness, and truthfulness. Their word was their bond, and nobody ever knew them to depart from it. I was the friend of Sheth Gopaldas for nearly forty years, and never met in native life a more sturdy, upright, and truthful man. I was also the friend of the next brother Sheth Narotamdas, a partner in business with Sheth Varjivandas. Modest and retiring in manner, but a perfect gentleman

to know, and a man of a liberal heart. I remember going to Mr. Varjivandas one day for a loan of Rs. 10,000 for a European friend who suddenly found himself in unexpected and well nigh overwhelming difficulties, when Mr. Varjivandas told me to go to his brother Mr. Narotamdas. I went, and my request was complied with in ten minutes, accompanied with the most friendly smile, and with no demands for any security. This was surely friendly confidence. Gentlemen, I have travelled somewhat outside the resolution in referring to the brothers of our departed friend Sheth Varjivandas, but in thus presenting them together I thought I could better show the strong family resemblance and account for the virtues inherent in the character of Mr. Varjivandas. As a leading citizen the late Mr. Varjivandas was ever forward to aid in any good work without reference to classes or castes. His time, his influence,

and his purse were always ready in every good cause. I worked with him in the Corporation, and he helped me zealously to beat off the attack which was made upon our water-supply by a London syndicate. As a merchant the late Mr. Varjivandas was widely known and respected by all classes, for he ever carried out the honest commercial principles which were introduced into trade in Bombay upwards of a century ago by his ancestor Roopjee Dhanjee, who was one of the ancient shroffs of this city, who were often trusted by Government in matters of finance. It is as a friendly counsellor that the late Mr. Varjivandas was most valued by the people. He was a general referee in all sorts of matters, as I very well know, being often intimately associated with him. He made peace, settled differences, and gave help to the needy. His wise counsel and consiliatory manner gained him a host of friends. His strong

virtue was his integrity. His numerous charities and benevolences are known to you all, and were daily noticed by the press, immediately after his death. I have had my share in advising about these charities and benevolences, and probably know as much about them as any Kapole Bania in Bombay. But it is unnecessary for me to detain you on these matters. We all hope that the benevolent heart of our deceased friend will find a close imitation in his two surviving sons, Mr. Tribhovandas and Jagmohandas, and that they may long be spared to add more lustre if possible to the ancient name of Roopjee Dhanjee. (Loud applause.)

The proposition was seconded by Dr. Cowasjee Hormusjee, and being put to vote, was carried unanimously.

Resolutions were then adopted for raising subscriptions, and appointing a committee who were empowered to decide the form of the memorial. Messrs. Govindji Thakersey

Mulji, Premchand Raichand, Ratanshaw Dadabhoy, and Meherally Mahomed Chinoy were appointed joint honorary secretaries and treasurers of the fund to be opened in the Bank of Bombay.

Mr. Ghellabhai Haridas announced to the meeting that about Rs. 4,000 had already been subscribed to the fund.

The usual complimentary resolutions were passed to the owner of the Petit Hall and the Chairman, and the proceedings concluded.—*Bombay Gazette,* August 19.

THE LATE Mr. VARJIVANDAS MADHOWDAS.

The following is the full text of Dewan Bahadur Manibhai Jasbhai's speech at the meeting held on the 18th August, at the Petit Hall, for raising a memorial in honour of Sheth Varjivandas Madhowdas:—Gentlemen, the proposition which has been entrusted to me runs as follows: "That subscription be raised to perpetuate the memory of the late Sheth Varjivandas Madhowdas, and that the form of the memorial be left to the decision of a commitee to be appointed at the meeting." This proposition, gentlemen, is, as you may well conceive, a necessary corollary to what you have just passed with so much warmth and cordiality, and hardly requires any lengthy speech from me in its support. A worthy memorial in honour of a worthy gentleman is a right thing, and I have no doubt that liberal subscriptions for so desirable an object will

be forthcoming. Thus, while the proposition itself is self-supporting, it is meet that I should add a few words as to the merits of the gentleman whose memory we have all assembled here this evening to perpetuate. One of our late Governors, Sir Bartle Frere, in holding up to the young generation of the Hindu community an old educated gentleman of position "as an excellent example of what an educated Hindu gentleman in the present day may achieve," described him in these words: "Always cautiously and wisely progressive, liberal as well as conservative, careful of the wants and wishes of his own community, yet never unmindful of the good of the community at large." I think, gentlemen, a careful survey of the life of Sheth Varjivandas Madhowdas will show that this description is equally applicable to him. To say that a man was liberal as well as conservative may, at first sight, appear rather

inconsistent; but those who are well acquainted with Hindu society, as at present constituted, will understand that in making the above statement and in adding to the word "progressive" the adjuncts, "cautiously and wisely," Sir Bartle correctly described the position of a leader of Hindu community who successfully held the balance between the two extremes of opposing forces. On the one hand, there is the swift and almost irresistible current of a progressive age, propelled by a band of well-meaning, but zealous, ardent and enthusiastic reformers; on the other, there is an innert mass representing the accumulated conservatism of ages, which only knows a trodden path and which requires extraordinary persuasion and moral force to induce it to move onward in a new direction. The tact, foresight, and judgment of a leader are put to the severest test in such struggles, the great problem being to avoid,

as far as possible, a break and bring about a satisfactory solution. In all educational matters, Sheth Varjivandas readily lent his helping hand, but in matters which he thought depended upon personal conviction, he did not favour authoritative dictation or compulsion. From Mr. Dalpatram Khakhar's "Life of Sheth Varjivandas," it appears that in the early dawn of female education in this city, the deceased Sheth set a good example by sending to school girls from his own family, and thus led the way to overcome the prejudices of the masses against female education. Example is of course better than precept. The Sanskrit scholarship founded by Sheth Varjivandas in connection with the Bombay University has given a stimulus to the study of our ancient language, and as Minister in Native States who had to select fit persons for Sanskrit teachership, I may add, that the winners of Sheth Varjivandas and Sheth

Bhagvandas Sanskrit scholarships invariably claimed our first attention. Our ancient law-giver, Manu, says : 'Single is each man born into the world, and single he dies, it is only his actions which survive him '— actions which an English poet has described as 'Foot-prints on the sands of time.' In the Bhagvadgita, the great Krishna tells Arjuna :

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरोजनः ॥

The masses follow the action of great people ; and thus additional responsibility rests on the leaders of society to so conduct themselves as to serve as models to others. Judged by this test, Sheth Varjivandas, true to his Hindu faith and instinct, has certainly left a name as a valued and loyal citizen which deserves to be greatly respected. Dr. Blaney, whose close connection with Sheth Varjivandas and his family extends over nearly half-a-century, having spoken at lenght as to the deceased's excel-

lent trait of character, I would only allude to one instance of the deceased gentleman's brotherly affection. There was a question before the caste to which this distinguished family belonged as to who should be the sheth or leader, and Mr. Varjivandas not only withdrew himself in favour of his brother, but successfully used his influence to ensure that brother's selection. The deceased sheth was connected with many public institutions, and his advice as a sound man of business was freely sought and freely given. His charities speak for themselves. If we look to these alone, his name deserves to be commemorated. Fletcher rightly says :

> "Whatever man possesses, God has lent;
> And to His audit liable is ever
> To reckon how, and where, and when he spent."

And in this connection, the epitaph of a charitable man is significant:

"What I spent, I lost; what I possessed, is left to others; what I gave away, remains with me."

No doubt, Sheth Varjivandas gave away money for very useful objects. The Madhav Baugh and the Sion Sanitarium are living monuments which proclaim the charitable disposition of the friend whose loss we mourn.

With these few remarks, gentlemen, I commend to your hearty support the proposition I have placed before you, and conclude with the expression of an earnest hope that the purse strings of all connected with the deceased sheth will be loosened to liberally respond to the call which the warmth of heart is, I know, sure to make on them for carrying out the object of this meeting.—*Bombay Gazette*, August 21.

THE MULJIBHOY MADHOWDAS DHARAMSALA.

(REPRINTED FROM THE *Times of India*)
28th January 1879.

THAT the fountain of charity has not become dry in Bombay, hard as the present times are, was illustrated on Sunday last at the opening of the "Mooljibhoy Madhowdas Dharamsala" by the trustees of the charities. In response to the invitations of Messrs. Narotamdas and Varjivandas Madhowdas, a large gathering of the leading Members of the Hindoo community in Bombay assembled at 5 p.m. on the premises of the Dharamsala, near the Cowasji Patel's Tank, Bhooleshwar, amongst those present being Messrs. Varjivandas Madhowdas, N. Madhowdas, V. Vasudeo, Morarbhoy Vizbhookhandas, Hari Sadasiv, the Hon'ble Mr. Goculdas, C. I. E., Nanabhai Haridas, R. Madhowji, Bhai Nanabhai, Buoji Vinayek, Jaggonnath Shankershet,

Atmaram Pandurang, Dadoba Pandurang, Pang Gopal, J. U. Yajnik, Ganga Keshavdas, and about 300 others. Mr. Varjivandas Madhowdas, one of the trustees of the Muljibhoy Madhowdas Charities, addressed the Meeting as follows :—

Gentlemen, on behalf of the trustees of the Shet Muljibhoy Madhowdas Charities, I thank you for the honour you have done us in responding to our invitation to be present here to-day. Before these buildings are declared open for the Hindoo public, I deem it desirable to place before you a few particulars regarding these charities. Shortly before his death, in the Samvat year 1896, Mr. Muljibhoy Madhowdas, my eldest brother, in a will, bearing date the 19th December 1840, set apart a sum of Rs. 20,000, to be expended in charities at different places. As this amount was not sufficient to carry out the different schemes of charities provided for in the will by the testator, I, as executor,

considered it desirable not to expend the money until it grew to a proper amount. The money was accordingly deposited at interest, and as the sum became larger, I began to lay it out in forwarding the schemes of the testator. The first expenditure made was of a sum of Rs. 5,500 on account of the purchase of a large and commodious Dharamsala at Nassick. In 1853, sixteen thousand rupees were laid out on the Ruswady property, the monthly rental of which, after deducting expenses, amounts to Rs. 125. In 1876 the charity funds, in addition to the two properties abovenamed, rose to Rs. 50,400, which were invested in Government Paper. To carry out further the intentions of the testator, the trustees have purchased for Rs. 30,500 the buildings in which we have met. You will observe that an addition has been made to the two bungalows originally purchased, in the shape of ranges of buildings for the accommodation of various

classes of the Hindoo community. These additions, as well as alterations and repairs, have been called out at an outlay of Rs. 27,500. Thus the present cost of the entire property amounts to about Rs. 58,000. The aggregate amount expended in works on account of these charities is Rs. 80,000. I may here add that in conformity with the provisions of the trust deed, bearing date the 11th September 1876, due provision has been made for maintaining these buildings and the charitable property at Nassick. in an efficient state out of the net rental of the Ruswady property, and to lay out surplus funds, if any, in providing for the helpless poor, or in such manner as the trustees deem proper. I trust that the present buildings will in a measure supply a want felt for many years in Bombay in regard to suitable accommodation and lodging for Hindoo travellers visiting our city from distant parts of the country. It now becomes my pleasing duty to declare

these buildings open for the benefit of our Hindoo community.

The Hon'ble Mr. Morarjee Goculdas read an address in Gujarati, the purport of which was as under :—The ceremony in which we have been asked by Messrs. V. and N. Madhowdas to partake this evening relates to the inauguration of an institution of a very useful character, and I congratulate them on their having so successfully carried out the work. Nobody here would, I am sure, consider it a waste of time were I to say a few words regarding those gentlemen. The family to which these Shetias belong is known by the name of "the Rupjee Damjee family." It has been settled in Bombay for 187 years, and has been known in the commercial and political circles of our island. We trust that the young and rising members of the family will follow in the footsteps of their elders. The account we have just had the pleasure of hearing from Mr. V. Madhowdas regard

ing the charities is most encouraging. You are well aware that business connections with Bombay bring large numbers of visitors from the interior of the country to our island, and the want of a suitable temporary lodging for the more respectable class of people has long been felt here. The trustees of the Shet Muljibhoy Madhowdas Charities are accordingly entitled to our best thanks for having supplied this want in a satisfactory manner. This Dharamsala is most conveniently situated for the Hindoo community both in regard to locality and general healthiness, and any visitor to our city, who puts up in this Dharamsala, must feel grateful to the trustees and managers of the institution for the health and comfort that he will enjoy during his short stay in Bombay. The institution will perpetuate the name of Shet Muljibhoy Madhowdas. It will be seen that the funds originally set apart by Mr. Muljibhoy were too small to admit of

the different schemes of charities being carried out in a satisfactory manner. By careful and cautious management, however, on the part of Shet V. and N. Madhowdas they have continued to raise the original amount to a figure which has enabled them to establish worthy memorials of their brother in Bombay and elsewhere. The "Madhowbag" charitable property is another institution founded by them on which nearly two lakhs of Rupees have been expended, and which is largely availed of by the Gujarati Hindoo community. By such noble charities the founders have placed the Hindoo community under a deep debt of gratitude.

A SANITARIUM FOR THE HINDOOS.

(REPRINTED FROM THE *Times of India*)

28th December 1891.

ON Saturday afternoon Mr. Varjivandas Madhowdas, one of the leading members of the Kapole Bania community, performed the ceremony of opening, in the presence of a vast assemblage of native gentlemen, the Ranchordas Varjivandas Sanitarium, which he has built and endowed on the Sion Hill, near the G. I. P. Railway Station, with a view to perpetuate the name of his deceased son. A very large number of the leading inhabitants had been invited to be present at the ceremony, and they met at 3 p.m. at the Victoria Terminus, where they were received by Mr. Tribhovandas and Mr. Jagmohandas, Mr. Varjivandas's son. At 3-15 p.m. a special train carried the guests from the Terminus to the Sion Railway Station, which was reached in about an hour. A five minutes'

walk from the station took the guests to the Sanitarium, which has been built at the top of the hill. The guests were received by Mr. Varjivandas and others, and were accommodated in an extensive *marquee*. The building has been erected from plans and designs made by Mr. Dinsha Dorabji Mistri, Member of the Society of Architects, the Architect of the Sir J. J. Parsee Benevolent Institution, the Bhikaijee Bengalee Girls' School, the new Parsee Fire-temple at Chandanwady, &c.

The building is of the Italian style, at the top of the Sion Hill, about fifty feet high from the platform of the Sion Station, with towers of Porebunder stone, and commands an excellent view of the scenery all round. It is an upper-storeyed building, two hundred and fifteen feet long and fifty feet broad. Its front faces the west, and it is built of fine Porebunder stone. Although from a distance it looks as if it was one

entire superstructure, it is composed of three distinct blocks, in each of which there is ample accommodation provided for two families on the ground-floor and two on the upper storey. A set of four rooms is set apart for each family with a verandah in the front and proper cooking conveniences in the rear. These rooms are so large as to allow of a family consisting of as many as twelve persons to occupy each set with ease and convenience. To add to the comforts of the occupants the rooms have been furnished with the necessary furniture. Thus the Sanitarium can well accommodate at the same time as many as hundred and fifty persons. Care has been taken to insure free access of light and air into the several parts of the building. There are also laid out open court-yards, each 15 feet in breadth, separating the different blocks. The galleries, rooms, and court-yards have their floors beautifully paved with variegated tiles, Porebunder stone, black stone

and marble. A portion of the land, which belonged to Government, had to be obtained on lease at a small rental in order to provide a large compound in front of the Sanitarium, about 300 feet long and 30 feet broad. Iron railings have been put up on all sides by way of security from any danger of falling over the hill. As one looks around he sees on one side across Mahim, Bandora, and the foreshore, and on the other the hills of Sion and Coorla with their surrounding scenery present themselves to view. A garden, admeasuring 28,000 square yards, as also a bungalow recently repaired, lying lower down, have been given for the benefit of the institution.

Mr. Tribhovandas Varjivandas, at the request of his father (who was in a delicate state of health), addressing the assembly, said : Gentlemen,—I beg to thank you all sincerely for having so kindly responded to my invitation to be present here this even-

ing. This building, near which we have now met, has been constructed as a convalescent home for the use and benefit of my Hindoo brethren in beloved memory of my son Ranchordas, whose premature death, at the early age of eighteen years, more than three years ago, I have mourned and cannot forget. Our community has, I think, felt for some time the want of some such institution in our midst. This Sanitarium, with the garden, the bungalow down below, and the ground obtained on lease from Government, admeasuring 28,000 square yards, will, I trust, to a certain extent, supply the want. (Hear, hear.) For the maintenance of the Sanitarium, I have set apart 5 per cent. Bombay Port Trust Bonds of the value of Rs. 20,000. The interest on these bonds, added to the income arising from the produce of the garden attached, and a *chawl* in the neighbourhood, comes to Rs. 1,800 a year, all of which have been given away towards meeting the current expenses of th

Sanitarium. Altogether this charitable institution has cost Rs. 1,41,000. Trustees have been appointed for its due management, and a trust deed drawn up, dated 16th July, 1891. I think I ought not to omit to mention here that this Sanitarium has been built under the immediate supervision of our well-known architect, Seth Dinsha Dorabji Mistri, M.S.A., by Mr. Nowrojee Hormusjee Contractor. For the ability and care bestowed by them in the construction of this building I beg to express my obligations to them. (Cheers.) I have now much pleasure in declaring "The Ranchordas Varjivandas Arogya Bhawana" open for the use in perpetuity of the Hindoo community. Gentlemen, I again beg to thank you for the trouble you have taken and for the honor you have done me by being present here to-day. (Cheers.)

The Hon'ble Mr. Javerilal Umiashanker Yajnik, in addressing the meeting, said : Gentlemen,—The account which Mr. Var-

jivandas has just given us of this Sanitarium has, as you will have seen, a certain melancholy interest about it. The building has been put up in memory of a beloved son cut off in the prime of life. In the midst of his poignant grief, Mr. Varjivandas has this consolation, that the memorial, which is designed to relieve suffering humanity, will be of great practical utility and a source of blessing to a large class of Hindoos. We, Hindoos, therefore, for whose use it is built, cannot be too grateful to the generous founder. (Cheers.) For some years past Mr. Varjivandas had felt the want of an institution to which invalid Hindoos in middling condition could resort for the benefit of their health, and in building this convalescent home our worthy host has been the means of supplying for the first time a long-felt want of the Hindoo community. (Hear, hear.) You are aware that other sections of the population in Bombay—I mean Parsees,

Borahs, and Khojas—have health-resorts provided for them in or near Bombay. We, Hindoos, form numerically a very large factor of the population, but unfortunately we could not until now claim one such institution among us. Not that we are wanting in wealthy and charitably disposed persons among us, but it seems to me our charities have hitherto run generally in a different groove. The very practical and useful form which Mr. Varjivandas' discriminating charity has taken emphasizes a departure from the ordinary forms of Hindoo charities. But you will see that Mr. Varjivandas has shown no less discrimination in the selection of the present site for a sanitarium than in giving his charity a new direction. (Hear, hear.) In putting the Sanitarium on the spot on which we stand, he has, it seems to me, consulted the special needs of the seeker of health. We stand on the summit of the Sion Hill, and as one casts his eyes

around, he cannot help being struck by the charming view of the surrounding scenery. The Sanitarium overlooks the railway station and catches the eye of the traveller in the train as he passes by. It is open on the front side to the westerly breeze and the fore-shore. There is a garden down below in connection with the Sanitarium, provided with long and shady walks in it. If good scenery, fresh air, pure and wholesome water, and spacious grounds around tend to relieve the pain and beguile the hours of the invalid, we have them all here exerting their joint beneficial influence on the inmates of the Home. The noble structure before us is a marvel of architectural beauty. (Cheers.) Whether you look to its external appearance or the interior of each of its three blocks, you feel satisfied that the requirements of Hindoo life and convenience of Hindoo families have been consulted with studied care in every detail.

To such a home the hard-worked Hindoo can now, I think, look with confidence for re-establishing his health. A Hindoo medical writer observes that sound health lies at the root of the many-sided activities of which the human mind is capable. No city in India exhibits such many-sided activities among its people as Bombay. So great is the diversity of occupations among us that we all are more or less busy and full of work in every condition of life, from the merchant and the millowner down to the humblest cooly who earns his six annas a day. But while those in well-to-do circumstances can afford and contrive to have some relaxation from work and change or recreation the common lot of workers in middling condition is to live laborious days and in insanitary places. Perhaps the hardest worked among us is the Hindoo cloth-dealer's *mehta,* or clerk. Work is got out of him as much as from a buggy horse in Bombay. He works for some sixteen out of

twenty-four hours. Well may this hard-pressed *mehta* or clerk, who has shattered his health by work from early morn to dead of night, or the care-worn University student who toils at the midnight lamp, resort to this Sanitarium as a blessing. (Cheers.) And what invalid, I ask, who after a short sojourn in this place, returns home in a renovated form, with his body and mind invigorated, will not bless the noble founder of this Sanitarium for the renewed lease of life that it has given him ? (Renewed cheers.) And now, gentlemen, it is not necessary for me to tell you that this is but one among the many charities founded by Mr. Varjivandas. He and his elder brother, the late Mr. Narotamdas, have at a cost of rupees two lakhs and a-half, set apart for the use of the Hindoo community the well-known place called the Madhav Baug. Then, again, opposite the Madhav Baug, you have a block of buildings known as the Muljibhoy Madhowdas *Dharamshala*,

where Hindoo visitors of the respectable class from up-country put up. This *Dharamshala* was founded by Mr. Varjivandas in memory of his deceased elder brother out of funds of which he was a trustee, and to which he made considerable accretions from time to time by prudent and careful management. Mr. Varjivandas has also endowed a Sanskrit Scholarship in connection with the Bombay University at a cost of Rs. 5,000. I need not go into details of other charities. Mr. Varjivandas belongs to a family which has become historical in Bombay, having been well-known in commercial and political circles for generations past. His ancestor was the highly respectable Mr. Rupjee Dhanjee, who settled in Bombay about two hundred years ago from Gogha, a town near Diu. Let us hope that the family may continue to enjoy the high esteem in which it is held by the Hindoo community in Bombay for generation to come by their deeds of philanthropy.

(Cheers.) The last remark I wish to make is to offer our worthy host, on behalf of the assembly here present, our felicitation on his recovery from recent illness which at one time threatened to be serious. This recovery has, by the blessing of the Almighty, enabled Mr. Varjivandas to be present here in person to open this Sanitarium. Let us pray that his praiseworthy efforts to confer the blessings of health and life upon thousands of his Hindoo brethren may be rewarded by Providence with a prolonged lease of life and prosperity—(cheers);—that the memory of Mr. Ranchordas may remain green among the Hindoo community; and that other Hindoos endowed with an abundance of this world's goods may, by following in the footsteps of Mr. Varjivandas, promote the welfare and earn the gratitude of the Hindoo community. I conclude, gentlemen, by offering to Mr. Varjivandas the heartfelt thanks of this assembly on this interesting occasion for his

wise and generous act of practical benevolence. (Prolonged cheers.)

Photographs of the assembly were then taken by Mr. Parvezjee, of the Eos Photograph Company. Presents of shawls and diamond rings were afterwards made by Mr. Varjivandas to Mr. Dinsha Dorabjee Mistri, the architect, and Mr. Nowrojee Hoshangjee Mistri, the contractor of the building. The assembly then adjourned to the refreshment *buffets*, which were laid in the compound, separate arrangements having been made to respect the religious scruples of orthodox Hindoos. Many of those present went over the premises, expressing approbation of the conveniences provided for those for whose benefit the institution is intended. The proceedings terminated with the distribution of flowers, after which the guests returned to Bombay by the same special train that took them to Sion.

Among those present at the ceremony were His Highness the Thakore Saheb Mansingjee of Palitana, Kumar Samatsingjee, the Hon. Mr. Justice Telang, C. I. E., the Hon. Mr. Javerilal Umiashanker Yajnik, Messrs. Varjivandas Madhowdas, Tribhovandas Varjivandas, Jagmohandas Varjivandas, Sorabjee Shapurjee Bengalee, C. I. E., Byramjee Jeejeebhoy, Currimbhoy Ebrahim, Damodar Thackersey Mooljee, Noormahomed Jairajbhoy Peerbhoy, Vandravandas Purshotamdas, Meherali Mahomed Chinoy, Pranjivandas Calliandas, Hormasjee Eduljee Allbless, Chatoorbhooj Morarjee, Ahmedbhoy Hubibbhoy, Harkisondas Narotamdas, Jamsetjee Cursetjee Jamsetjee, Lakhmidas Khimjee, Rao Bahadur Badridas, Messrs. K. R. Cama, D. R. Chichgar, N. R. Ranina, Nowrojee J. Gamadia, Rattonjee Bomonjee Dubash, Mahomedbhoy Currimbhoy, Vijbhucandas Atmaram, Virchand Dipchand, Rustomjee

N. B. Jeejeebhoy, Panalal Poonamchand, Dinsha Dorabjee Mistri, Bhagwantrao Narotamdas, Vithaldas Damodhardas, Ranchordas Vandravandas, Damodhar Tapidas, Carsondas Vallabdas, Ardasir Cursetjee Powalla, Carsondas Madhavdas, Jamsetjee B. Wadia, Khan Bahadur Byramjee Dadabhoy Registrar, Messrs. Carsondas Chhubildas Lalloobhoy, Hajee Sulleman Abdul Wahed, Rao Nana Moroba, Rai Bahadoor Laxmon Sing; Dr. Bullel, Dr. Jagmohundas C. Merchant; Messrs. Bomonjee Byramjee Patel, Edalji Rastamji Reporter, Ardeshir Byramji Patel, Mancherjee E. Morris, Shivajee Dharmajee, Anandrao N. Wasudeo, Ghellabai Haridas, Gulabchand Motichand Damania, Cursetjee Dhanjeebhoy Shroff, Choonilal Motilal, Raojee V. J. Shankershet, Vithaldas Gopaldas, Ibrahim Noordin, Sewji Nathoo, Ratanshah Dadabhoy, G. M. Pitale, Premchand Roychand, Bapujee Dinanathjee, Shamrao

Pandurang, Dr. Wamon A. Khare, Messrs. Nanabhai Sadanand Kale, M. M. Heeramaneck, Bhagwandas Narotamdas, Jamnadas Gheega, Dharamsey Morarjee Gocaldas, Dayabhoy Tapidas, &c. These guests and some hundreds of others were comfortably accommodated in the *marquee*.

THE VARJIVANDAS MADHOWDAS CHARITABLE DISPENSARY AT SION.

(REPRINTED FROM THE *Bombay Gazette*)

11th February 1895.

THE opening ceremony of the above institution, situated at Dharavie Road, Sion, was performed, on Saturday afternoon, by Dr. Thomas Blaney, C.I.E., in the presence of a large gathering. A special train, conveying those who had been invited to attend the ceremony, started from the Victoria Terminus at 3-25 p.m., reaching Sion station half-an-hour later. On alighting, the party proceeded to a spacious shamiana erected opposite the dispensary. The assembly, having taken their seats, on the motion of the Hon'ble Mr. Javerilal Umiashanker Yajnik, seconded by Mr. Dinshaw E.

Wacha, Dr. Thomas Blaney was voted to the chair.

The chairman, having taken his seat, said: Gentlemen,—We all greatly rejoice that our venerable friend, Mr. Varjivandas, is still preserved to us, not only with his intellectual activity undiminished, but his benevolent desire to do good to his fellow-creatures as active as ever, and we congratulate him in having attained a hale old age. We are assembled here to-day to assist in the ceremony of throwing open to the poor of Sion and its vicinity the charitable dispensary, which is now before us and which is to bear the name of the benevolent donor. This is one more useful work, added to many of a similar kind, which Mr. Varjivandas has done for the people of Bombay. The selection of Sion as a place for erecting a charitable dispensary is appropriate in two ways: first, it stands adjoining the splendid health resort, which is so useful to

persons of his own community, who are compelled to seek restored health in change of air ; and, secondly, it will supply a want to hundreds of the poor of the locality, who have no dispensary near enough to supply their needs in times of sickness. The dispensary, as you see, is an elegant building, and is furnished as completely and as adequately as possible. I myself visited the institution some days ago, when I had the opportunity of observing the careful attention that had been given to every detail of a good dispensary. The structure has been erected at a first cost of Rs. 16,000, and the donor has given the dispensary a permanence by contributing a handsome endowment for its maintenance. The interest of an endowment fund of Rs. 55,000, with the rental from some portions of the building added, will fully supply the financial wants of the institution. The Ranchordas Varjivandas Convalescent

Home and the associate Varjivandas Madhowdas Charitable Dispensary will therefore be permanent institutions in this out-lying districts, testifying to the benevolence of the Varjivandas family. The donor has become the possessor of the land, which forms the highest peak of the Sion Hill, and which stands between the health asylum and the dispensary. That this valuable addition to the property will be used by this family for a useful public purpose may be reasonably anticipated. We all hope that the institution, now about to be opened to the public, will do much useful work in this and the surrounding districts, and be a blessing to the poor. As the head of the ancient family of Roopji Dhanji, Mr. Varjivandas has maintained the best traditions of the ancient house. That house has never lacked public-spirited and benevolent men like Mr. Varjivandas to further the interests of the whole of the Bania and

Hindoo community, and to freely distribute the wealth to the poor in numerous useful charities. It has been my good fortune to be in friendly association with Mr. Varjivandas and his family for forty years, and to have been consulted in many, if not all, of his numerous public charities. I know that his mind has always been actively engaged in seeking to invest his wealth in kind and benevolent works, and to be of use to his fellow-creatures in his day and generation, thus proving himself a good representative of the Roopji Dhanji family, of whom I have just spoken. Time will not allow me to tell you all I know of what Mr. Varjivandas has done for his own people and for the poor of Bombay. I think I have said enough to make you agree with me that the charity, which has been instituted this day, is in every way worthy of the leader of the Hindoo community. I thank my old esteemed friend, Mr. Varjivandas, for the

honour he has put upon me by requesting me to open this institution this evening. I know well the great and useful purpose it will serve, and it therefore gives me the greatest pleasure to open the doors of the consulting room and to invite the poor from east, west, north, and south to come in and to get relief from their ailments and bless the poor men's friend. (Loud applause.)

Mr. Tribhovandas then addressed the assembly on behalf of his father in the following terms :—Gentlemen,—I thank you cordially for the trouble you have taken in coming this evening to such a long distance as Sion in response to my invitation. It might be within the recollection of such of you as were present at the opening of the Ranchordas Varjivandas Sanitarium in 1891, that that Institution was erected by me to perpetuate the memory of my late lamented son, who was cut off in the prime of life at the early age of 18.

As the want of a Sanitarium for the Hindoo community was then being largely felt, it occurred to me that the name of my beloved son could not be better perpetuated than by providing my Hindoo brethren with a Institution so urgently needed for the relief of the suffering.

It is now more than three years that the above Sanitarium was opened, and I am glad to be able to state that hundreds of Hindoo families have availed themselves of it, and have returned to their homes greatly benefited by the change.

It was on the very day of the opening of the Ranchordas Varjivandas Sanitarium that I received a numerously-signed representation from the residents of Sion and the adjoining districts to the effect that medical aid was not available in that locality, and that in consequence they were put to great hardship and expense, and

suggesting that a dispensary for the poor of those parts would meet a crying want and prove a great boon to them and their families. While considering this representation, I felt that a dispensary would be a proper adjunct and a sister institution to the Sanitarium, that the inmates of the Sanitarium would apparently need medical aid and avail themselves of it, if handy, and consequently I determined upon providing a Medical Dispensary to meet the above requirements.

The foundation-stone of the building that stands before us and a portion of which is intended to be used as a dispensary was laid on 3rd March 1894. The building consists of six rooms on the ground-floor with similar accommodation on the first floor. The building is erected under the able supervision of our well-known engineer Mr. Hari Vishnoo Lele, L.C.E., to whom I take this opportunity

of expressing my best thanks. The building is now complete and ready for occupation.

I have set apart a hall, a room, and verandah in front for the use of the dispensary, and the other portions of the building will be let. This building has cost Rs. 16,000.

For the permanent maintenance of this Dispensary I have set apart Bombay Port Trust Bonds of Rs. 25,000, the interest of which, together with the rents derived from the above portions to be let, will be utilized for the expenses of this Dispensary.

This Dispensary will be managed under the able supervision of Dr. Shamrao Narayen, G.G.M.C., a gentleman of long and varied professional experience, and who is at present in charge of the Jaggonnath Shankershet Charitable Dispensary at Tardeo. Taking into consideration the religious scruple of Hindoo patients, I have appointed as compounder Mr. Jeyashanker Poonja-

bhoy Raval, a Brahmin, who has had 15 years' training and experience in this work. I trust this arrangement will prove satisfactory to the patients attending this Dispensary.

A Trust Deed has been made for the custody of the funds and the proper and efficient management of this Charitable Institution. I hope that this Dispensary may prove useful and beneficial to the residents of this place as well as those of the adjoining districts. Before I request our esteemed President to declare this Dispensary open, I have to express my sincerest thanks to Mr. Sitaram Khanderao for giving friendly advice in regard to the building as also to the contractor, Salemahomed, who has spared no pains to make the building as substantial as could be desired. I now request Dr. Thomas Blaney, C. I. E., our worthy President, to declare this Dispensary open for the use and benefit of the

poor permanent residents of Sion and the adjoining districts, as well as of the inmates of the Ranchordas Varjivandas Sanitarium, who may come to Sion for a change. (Loud cheers.)

Mr. Tribhovandas Varjivandas, having read an account of the founding of the dispensary, the chairman proceeded to the building, and formally declared it open to the public.

Mr. Wacha, in proposing a hearty vote of thanks to Mr. Varjivandas, eulogised the founder for his many munificent charities, and suggested the advisability of establishing a lying-in-hospital for the poor Hindus of his community on the basis of one lately established for the Parsee community.

The vote was unanimously carried with applause.

Dr. Viegas, in proposing a vote of thanks to the chairman, alluded in a short speech to the many useful civic services of

Dr. Blaney. The vote, seconded by the Hon'ble Mr. Javerial U. Yajnik, was carried with acclamation.

Shawls having been presented to the workmen concerned in the erection of the dispensary, Mr. Varjivandas garlanded the chairman. Light refreshments were partaken of, and flowers distributed, and the ceremony concluded.

The following inscription is placed in front of the dispensary: "The Varjivandas Madhowdas Charitable Dispensary is erected for the poor of Sion and the adjoining districts by Varjivandas Madhowdas, Esquire, at a cost of Rs. 16,000. He has also provided a maintenance fund of Rs. 25,000 in Port Trust Bonds, the interest of which, as well as the rent of the adjoining building, is to be used for the benefit of the Dispensary. Opened on the 9th February 1895. Architect, Hari Vishnu Lele, L.C.E., Sculptors, D. M. Raval and Company."

ARREST OF THE MAHARAJA TIKAET.

ARRESTING THE MAHARAJA TIKAET.

The circumstances regarding the arrest of Maharaja Tikaet are related in the preceding pages, but as it will form a lasting place in history of the Vaishnavas, I reproduce the following article, which was published in the *Bombay Gazette*, under the heading of "Arresting a Maharaja." The *Gazette* said :—

On the evening of Saturday last the Vaishnava community of Bombay was thrown into great and sudden convulsion by the arrest before judgment of Shree Goverdhanlalji Girdharji "Maharaja Tikaet" or "Ruling Maharaja" of the Nathdwar Shrine in the territory of the Rana of Oodeypore, now on a short visit to this city. He arrived in Bombay on the 2nd April, his entrance into the city being marked by a great and enthusiastic demonstration on the part of the Vaishnavas, who regard him as

an avatar or incarnation of the divinity. No one at that time entertained the remotest suspicion that the Maharaja, whose advent was the occasion of so much rejoicing, would be subjected to the indignity of arrest—and that too at the instance of his own father. It appears, however, that on Friday last a suit was filed against him by his parent, Goswami Girdharji, for a claim amounting to some thirty-two lakhs of rupees. The plaint was supplemented by an affidavit stating that as the defendant was shortly to leave Bombay for Nathdwar with the view of obstructing or delaying the execution of any decree which may be passed against him in the suit, it was desirable, for the due protection of the plaintiff's right, that under section 478 of the Civil Procedure Code a warrant should be issued to arrest and bring him before the Court to show cause why he should not furnish security for his appearance. The suit

was filed on Friday, but the right of arrest was not deposited in the Sheriff's office till the afternoon of Saturday. The Sheriff's bailiff executed the warrant on the person of the Maharaja at about 5 p.m. It is usual to produce the person so arrested before a Judge of the Court, but the arrest was so timed that this could not be done, and the Maharaja was driven off to the prison, his carriage being followed by hundreds of devotees naturally anxious to ascertain what had occurred. This the Maharaja himself did not quite know. When he asked whither he was being taken, the answer he got was that he was being taken to a safe place. In a few minutes he found that that safe place was no other than the civil jail at Umarkhadi. The consternation of the Maharaja on learning this may be imagined. His followers were thunderstruck, and the excitement and indignation knew no bounds when the news spread

throughout the Native Town that the Maharaja was in the jail.

Both the day and the hour of arrest were so skilfully chosen that the maximum of inconvenience and indignity was insured to the Maharaja, with a minimum of opportunity for obtaining redress or bail. As it was Saturday evening, and as the next day was Sunday, when nothing could be done, a period of incarceration of more than 24 hours was the certain result of the arrest. Still every effort possible was promptly made. In the course of the evening Messrs. Varjivandas Madhowdas, Chaturbhooj Morarji, Gokuldas Madhavji, Harkisondas Narotamdas, Lukhmidas Khimji, Liladhar Shamji, Tribhovandas Varjivandas, Dharamsey Sundardas, and other leading devotees of the Maharaja, men not better known for their wealth than for their piety and zeal for the faith, with their solicitor Mr. Owen, of Messrs. Craigie, Lynch, and Owen, proceeded to the jail. The Sheriff,

Mr. Javerilal U. Yajnik, was also there. Mr. Varjivandas and his co-religionists were informed that at that late hour of the night they could do nothing better than wait upon one of the Judges of the High Court. They accordingly proceeded to the bungalow of Sir Charles Sargent, the Chief Justice, and laid the whole matter before his Lordship. They offered to stand security for the Maharaja, and produced for deposit the title-deeds of their property to the extent of thirty-two lakhs of rupees, the amount of the plaintiff's case. The Chief Justice doubted, not unnaturally, whether he had any power to interpose in the matter at that stage of the proceedings. He was not aware of the circumstances under which the warrant was granted by the Hon. Mr. Justice Bayley. Again, both parties to the suit were not duly represented before him, and the hour was unusual. Under these circumstances he

did not consider he had the power to order the Maharaja to be set at liberty. He referred those present to the Sheriff, in whose custody the Maharaja was. The Sheriff could either keep him in the jail or in his own house, or elsewhere, adopting such precautionary measures as he thought proper for the production of the person of the Maharaja in court at the required time. The Banian and Bhattia gentlemen thereupon, in company with Mr. Owen, repaired direct to Mr. Javerilal Umiashankar. At the desire of the gentlemen above named he at last allowed the Maharaja to return to his house on their undertaking to indemnify him from all consequences thereby arising and on their satisfying him as to the production of the Maharaja on Monday morning. They made themselves severally and collectively responsible for the payment of the thirty-two lakhs claimed if they failed to produce the Maharaja before the Court. The worthy Sheriff had a good

margin, the total of the bail subscribed amounting to a million of money.

The facts of the case, as far as they have come to our knowledge, are these:—The plaintiff Girdhariji Maharaja was deposed in May 1876 from the office of the high priest of the Nathdwar Shrine by order of the Political Agent of Meywar and the Maharana of Oodeypore. The reason for this step was that the Maharaja had neglected to send a daily present accompanied with pan-suparee to His Highness, which was the condition on which the Maharaja held the shrine as a sort of fief from the Maharana of Oodeypore. This at all events was the technical ground on which the strong measure of deposition was taken; the real objection to the continuance of the old Maharaja in that dignified and lucrative ecclesiastical seat was that, doubtless from overzeal, he had compelled pilgrims to subscribe largely and beyond what had been

usual to the funds of the shrine, replying to the remonstrances addressed to him by the State with scorn and contumely, and finally cutting off the daily supply of pan-suparee to the Palace. He was deported from Nathdwar, and his son Goverdhanlalji appointed to succeed him on the *gadi* as Maharaja to enjoy the revenue and emoluments appertaining to the office in his place. A formal certificate to that effect was given to the promoted son in March 1878. In February last the young Maharaja, who is said to be a pious and blameless youth, left Nathdwar on a pilgrimage to certain holy places in Guzerat, Kathiawar, and the Bombay Presidency, Hyderabad (Deccan), and the North-West Provinces and Oudh. The Resident of Meywar, Colonel Miles, furnished him with a letter of introduction addressed to Government officials. This letter sets forth among other things, that "as the Maharaja is held in great veneration and esteem by all Hindu communities, it is requested that Govern-

ment officials will kindly show him every civility and afford him every assistance in their power." The Maharaja visited Ajmere and Ahmedabad, and arrived in Bombay for a temporary sojourn. On the 6th April, his father, the plaintiff, wrote him a letter requiring him to desist from carrying about him all the emblems and insignia of the Tikaet Maharaja of Nathdwar, and representing himself as such to the Vaishnav community, and otherwise interfering with his own rights and privileges. The defendant consulted his solicitors before giving a reply to the letter, and in the meanwhile the plaintiff seems to have thought that he could best restrain the defendant from exercising his rights as Tikaet or ruling Maharaja by suing him for thirty-two lakhs of private treasure which, he alleged, had been deposited at the shrine for safe custody. This treasure, according to the plaintiff's contention, is his own personal property, and quite distinct from that which belonged to the

shrine of Shree Nathji, which was hoarded elsewhere. Acting on his instructions, Messrs. Hore, Conroy, and Brown filed a suit for the amount and applied for a warrant of arrest before judgment on the ground that the Maharaja was about to leave Bombay, and the arrest was effected on Saturday, as above stated. On the part of the Maharaja it is represented that the thirty-two lakhs which are claimed by the ex-Maharaja are part of the property of the shrine, to which the offerings were made in money and gold and silver vessels, and are in no respect the personal property of the Maharaja for the time being. In the afternoon of Monday both parties appeared at the bungalow of Sir Charles Sargent, the Chief Justice. His Lordship, after hearing counsel on both sides, directed the Maharaja to be released, it being difficult to suppose that the Court had any jurisdiction in regard to this matter, the defendant Mah-

raja Goverdhanlalji not being a resident of Bombay within the meaning of the Code. His lordship also remarked that the fact of the Maharaja having a place in Bombay to receive offerings could not bring him within the jurisdiction of the Court. The news of the Maharaja's release was received with great rejoicing in the Native Town. The general feeling among the Vaishnava community is adverse to the ex-Maharaja. There appears to have been no ground for the pretence that the Maharaja intended to leave Bombay precipitately, and the action taken to have subjected to the indignity of arrest and imprisonment has secured for him general sympathy.

OPINIONS OF THE PRESS.

MR. VARJIVANDAS'S death was universally regretted. The press both English and Vernacular took a very eulogistic review of his career. The *Hindi Punch*, the illustrated comic paper, gave a nice picture of the philanthropist.

THE LATE MR. VARJIVANDAS MADHOWDAS.

(THE *Times of India*, JULY 13.)

WE regret to announce the death of Mr. Varjivandas Madhowdas, a recognised leader of the Hindoo community, the head of the Kapole Bania caste, the descendant of the family of the Naggersetts of Bombay, a prominent citizen, and an influential gentleman well-known in commercial circles. He died at his family residence at Westfield, Mahaluxmi, at 7-30 p.m., deplored by his family and a very large circle of friends and acquaintances. Mr. Varjivandas, who was

80 years old, was held in high esteem by all classes of the community. In commercial circles he was deservedly respected for his sterling honesty, uprightness, and thorough business-like habits; while in the community he was esteemed for his good character, his urbanity, and benevolence. His thorough devotion to the faith of his ancestors had endeared him to the people of his own Kapole Bania caste, of which he was not only leader, but a bright ornament. His father, the late Mr. Madhowdas Ranchordas, who was a wealthly Hindoo citizen of Bombay, and a leading member of the celebrated Rupjee Dhanjee family, left five sons and two daughters. The youngest of these five sons was Mr. Varjivandas, who was born on the 28th January, 1817. He commenced the study of Guzarati under Mehtajee Pranshanker Govindram, and was placed later on, at first in Mr. Boswell's School, and subsequently in the Regimental English School in Fort St. George, the English

seminaries for learning English then existing in Bombay. He made fair progress in the English language. So great was his love to improve and advance his knowledge of English that, even after leaving school, he regularly attended a course of lectures on history delivered in the Town Hall by Professor John Harkness. In 1839 Mr. Varjivandas and his elder brother, the late Mr. Narotamdas, separated from the other brothers. The fraternal affection which subsisted between these two brothers was so deep that it was often referred to as being exemplary. Mr. Muljibhoy, the eldest brother of Mr. Varjivandas, who had no issue, was so favourably disposed towards him that in 1840 he entrusted him with the entire control and management of his estate and his affairs. In administering these for a number of years Mr. Varjivandas showed such disinterestedness and ability in business as to win golden opinions. When these business qualities came to be generally known

many people solicited the benefit of his advice. He acted honestly and unostentatiously for others, but with a thorough disinterestedness. On 5th July, 1841, in the time of the Supreme Court of Judicature, Government appointed Mr. Varjivandas a member of the Grand Jury, an honour highly prized in those days. Moreover, he was a member of the Bombay Branch of the Royal Asiatic Society, a Director and a Trustee of the Bombay Native Dispensary, and a Trustee of the Charitable Dispensary established by the late Mr. Jagannath Shankerset. In 1853 the Bombay Government were pleased to appoint him a Justice of the Peace. Two years later, when in consequence of some misunderstanding a dispute occurred in the Kapole Bania caste a great part of the caste elected him their leader. During the time Mr. Varjivandas remained at the head of the caste, he uniformly brought to bear upon these caste disputes the influence of a conciliatory dis-

position. These qualities gained for him the highest esteem of his caste fellows. Mr. Varjivandas carried on his business as a merchant jointly with his brother, Mr. Narotamdas. In 1864 they were appointed guarantee-brokers to Messrs. W. & A. Graham & Co., in partnership with the late Mr. Sorabjee Shapoorjee Bengalee, C.I.E., which arrangement remained in force till the latter's death in 1893. Since then the business was carried on by Mr. Varjivandas conjointly with his sons, Mr. Tribhovandas and Mr. Jagmohandas. 1864 was the year in which the Share Mania raged in its full vigour, and companies sprung up daily like mushrooms. Mr. Varjivandas was connected with one such only—the Bombay Joint Stock Corporation—as one of its promoters. He was, besides, a director of the Commercial Bank Corporation, the Central Bank, and the Oriental Spinning and Weaving Company. Mr. Varjivandas, though directly connected with some of the

companies, shrewdly withstood the temptation to enrich himself by deep and reckless speculation. Since the reconstitution of the Bombay Municipality in 1873, Mr. Varjivandas was elected a representative of the Fort ward for five successive years. Mr. Varjivandas purchased in 1874, in conjunction with his brother Mr. Narotamdas, a large piece of land adjoining the Cowasjee Patel Tank, known as "Lall Baug." It was bought with the object of perpetuating the memory of his deceased father, Mr. Mádhowdas, by constructing on it buildings suited to the requirements of Hindoos on all festive and joyous occasions. These were erected at a cost of nearly two lakhs of rupees. In 1875 a solid and substantial temple of Porebunder stone was erected on the premises, which was dedicated to Shree Laxmee Narayen and the name of "Madhav Baug" was given to the institution. On the occasion of the inauguration ceremony the Kapole Bania caste presented

shawls and turbans to Mr ·Varjivandas and his brother Mr. Narotamdas. Mr. Varjivandas was gazetted, two years later (in 1877), a Fellow of the Bombay University. Mr. Muljibhoy, when entrusting the management of his affairs to Mr. Varjivandas, had set apart a sum of about Rs. 20,000 for purposes of charity. The sum was not used until 1878 when, with income and accumulations, it amounted to Rs. 60,000. Mr. Varjivandas purchased out of it a piece of land opposite the "Madhav Baug" for Rs. 30,000, and built upon it, at a further cost of Rs. 27,000, a *Dharamsala* to afford shelter to poor travellers, and gave it the name of the "Muljibhoy Madhavdas *Dharamsala*. Besides this, a building to be used as a *Dharamsala* for the use of pilgrims at Nassick was purchased for Rs. 5,000 out of the fund, and arrangements made for providing sufficient income for the maintenance of both of these institutions. In the same year Mr. Varjivandas was

appointed a Director of the Bank of Bombay, and two years later the Bombay Government nominated him a Trustee of the Port of Bombay. In 1880 he made a tour through Northern India, visiting all the principal holy places of Hindoos. He made a donation of Rs. 5,000 to the Bombay University for the endowment of a scholarship in his name, which is annually awarded to the student who passes the first B. A. examination with the highest number of marks in Sanskrit. Besides contributing about Rs. 30,000 from the joint estate to charities, Rs. 25,000 were contributed by him and his late brother, Mr. Narotamdas, to the fund set on foot in connection with the Madhav Baug Sadavarat for the relief of helpless and disabled Hindoos. That fund, with a further contribution of Rs. 25,000 made by Mr. Varjivandas's nieces, under his advice, now amounts to Rs. 50,000, and the expenses of the charity are defrayed out of the annual income of the sum. In every movement

for the public good Mr. Varjivandas took a prominent part, and his name was inseparably associated with all measures connected with his countrymen and of the city. In 1889 the youngest son of Mr. Varjivandas, Mr. Ranchordas, died in the prime of life. With the view to perpetuate the young man's memory Mr. Varjivandas built a sanitarium for the poor of the Hindoo community at a cost of about Rs. 1,25,000, including the value of the extensive garden ground. For the maintenance of this institution Mr. Varjivandas set apart a further sum of Rs. 2,000 in trust. This sanitarium is built in a prominent place on the summit of Sion Hill. It looks attractive in its elevated position, and can be seen by persons travelling in the passing railway trains. It is 215 feet long by 45 feet wide, with an upper floor which provides spacious accommodation for families. It is named the Ranchordas Varjivandas Sanitarium. Mr. Varji-

vandas has two sons, Mr. Tribhovandas and Mr. Jagmohandas, and a daughter. Mr. Tribhovandas possesses an urbanity and gentleness of disposition which, it is expected, will guide him to follow in the footsteps of his much-respected father, and will enable him to preserve intact the best traditions of his old and respectable family. The daughter is married to Mr. Devidas Pranjivandas Mehta, Interpreter and Translator in the Presidency Police Courts.

DEATH OF A HINDU PHILANTHROPIST.

THE *Bombay Gazette* amongst other things said :—A recognised leader of the Hindu community, the head of the Kapole Bania caste, a prominent citizen whose influence was felt in every public movement in the city, Mr. Varjivandas Madhavdas, whose death was announced in our domestic columns on Monday, was a true Hindu philanthropist of Bombay. Unassuming and unostentatious, he did not court public honours, but was content with quietly doing all the good that it was in his power to do, and leave its recognition to the silent judgment of his countrymen. That judgment has long been known to be one of earnest appreciation of his many qualities of head and heart, which won him the esteem and respect of the entire native community. He died rather suddenly on Sunday evening, at the age of eighty years. That afternoon he visited his family resi-

dence in the Fort to attend to any emergent business that might turn up; but died soon after his return to his residence at Westfield, Warden Road.

Mr. Varjivandas Madhavdas, although placed by birth in no favouring circumstances to shine out above the rest of his fellows, struck out a path for himself with a determination of will that recognised no obstacle; and with a clear conscience and a desire to be useful to his fellow-countrymen, made it the aim of a life-time to "develop the light of goodness in very unlikely situations." In this path, he worked on quietly and unostentatiously; and after a series of years, the good results of his silent work became evident. Respected not only in commercial circles, but in every class and section of the community for his honesty and uprightness in business, and for his generosity and urbanity as a citizen, Mr. Varjivandas was still more honoured among his own people for his devotion to the faith of his ancestors,

as a leader of the Hindu community, and as an ornament to the Kapole Bania caste. On the death, in his sixty-sixth year, of Mr. Madhavdas Runchordas, a wealthy Hindu, one of the most respectable and influential citizens of Bombay, and the head of the celebrated Roopjee Dhanjee family, he left behind him five sons and two daughters. The youngest of the five sons was Mr. Varjivandas, who was born in January, 1817. He commenced the study of Gujarati in his infancy under the instruction of Mehtajee Pranshanker Govindram, and in due time was placed for instruction in English in Mr. Boswell's School and the Regimental English School in Fort George, which were the only English seminaries then in existence in Bombay. He made a fair progress in acquiring a knowledge of the English language in these schools. He left no means untried of furthering this knowledge, and regularly attended a course of lectures on History

delivered in the Town Hall of Bombay by the renowned educationist, Professor John Harkness. In 1839, Mr. Narotamdas and Mr. Varjivandas separated in food, estate, and worship from their other brothers. The mutual good feeling and affection that subsisted between these two brothers are to this day referred to as a praiseworthy example for the imitation of others. Mr. Mooljeebhoy, the eldest brother of Mr. Varjivandas, who had no children of his own, was so favourably disposed towards him that, in 1840, he entrusted him with the entire control and management of his estate and of his affairs, temporal and sacerdotal. In the administration of those affairs for a number of years, Mr. Varjivandas showed so much disinterestedness, aptitude for business, and clearness of intellect, that they won him golden opinions from all around him, and led them from time to time to solicit the benefit of his counsels in all important matters.

The *Gujarati* said :—In the late Mr. Varjivandas Madhavdas the Hindu community has lost one of its foremost leaders, the Kapole Bania caste its respected head, and this city a prominent citizen. He was associated with almost every public movement in Bombay and commanded universal respect. Born in 1817 and educated amidst the surroundings of the early part of this century, he was naturally conservative in his views. But he was sincere in his convictions and adherence to the faith of his forefathers. His strict life, shrewd intelligence, affability and sound judgment inspired confidence in others. His commercial integrity, financial skill, aptitude for business and keen foresight enabled him to maintain business connections with Messrs. Graham & Co. for many years without a break in partnership with the late Mr. Bengalee. Both of them were devotedly attached to each other, and after

the demise of his partner, Mr Varjivandas exerted his best to help the movement to perpetuate the respected memory of his long-tried friend. Whether as a trustee of his brother's estate or of Charitable Dispensaries or of the Port Trust, or as a Director of Companies and Banks his experience and high integrity helped him in the satisfactory discharge of his duties. He was a silent patron of learning and supported of poor students, and the Sanskrit Scholarship which he founded in his own name and the leading part he took in the movement started for the benefit of Pandit Gatulalji testify to his appreciation of Sanscrit lore and indigenous talent. Though he was decidedly against outside interference with the social and religious practices of his countrymen, he was not opposed to reasonable progress from within. When the *Buddhi Vardhak Sabha* founded a Girls' School, he set a noble example by sending the girls of his family

to that institution. He was a liberal patron of this society as well as of other institutions. Mr. Varjivandas will be remembered most by the posterity for his charitable and benevolent work. There is not an institution in Bombay more familiarly known and useful than the Madhav Bag with its handsome temple and buildings. As the name itself signifies, it is intended to perpetuate the memory of his father, and indeed no more suitable memorial could have been selected by him and his brother, Mr. Narotamdas, who contributed between them 2½ lacs for the purpose and have set apart an annual income of Rs. 1,200 for its proper maintenance. The Ranchordas Varjivandas Sanitarium was endowed at a cost of a lac and a-half rupees to commemorate the name of his deceased son, and a Dispensary has been established in connection with it for the benefit of the surrounding villages

at a total cost of about Rs. 41,000. Mr. Varjivandas was for some time a member of the Corporation and was years ago appointed a Fellow of the University. He led a quiet and unostentatious life on the whole. To the last day of his life his clearness of intellect never left him, and although he was in his eightieth year he regularly attended to his duties. Unlike the educated generation, he lived up to good old age and died respected and honoured by the whole native community. He leaves behind two sons, Mr. Tribhovandas and Mr. Jagmohandas, and we take it that they will not only preserve but also strengthen all the best and wisest traditons of their distinguished family.

THE LATE MR. VARJIVANDAS MADHOWDAS.

Rs. 35,000 GIVEN IN CHARITY.

THE "terma" (thirteenth day) ceremony in connection with the death of Mr. Varjivandas Madhowdas was celebrated on Saturday at the Madhav Baug. There was a very large attendance of people of the different native communities. Amongst those present were: Prince Samatsingji of Palitana; Messrs. Ghellabhoy Haridas, Sheriff of Bombay; Lakhmidas Khimji; Karimbhoy Ibrahim; the Hon'ble Mr. Javerilal U. Yajnik; Messrs. Bhaishanker Nanabhoy; Harkisondas Narotamdas; Prabhashanker Gavrishanker; Ratansha Dadabhoy; Tribhovandas Mangaldas Nathubhoy; Govindji Thakersi Mulji, &c. The guests were received by Mr. Tribhovandas and his brother Jagmohandas, and were conducted to the hall, which was crowded, while hundreds of people

were accommodated in the *mandap* erected in the compound.

Mr. Tribhovandas in a brief speech thanked those present for their attendance. He took the opportunity of thanking collectively the numerous kind friends who had sent telegrams and letters of condolence. He then referred to the recent amicable settlement of caste disputes, which, he said, was a testimony of their good-will towards his late lamented father. The loss to his family was irreparable, but it was a source of consolation to him and his brother that after the death of their revered sire, all had come round willingly to bury in oblivion caste differences. He then announced amidst cheers that he and his brother Mr. Jagmohandas had decided to give in charity a sum of Rs. 25,000 to found a boarding school for the lads of the Kapole Bania community. He also announced that they had decided to make the present of a diamond necklace, worth Rs. 4,000, to the shrine of

Shri Laxmi Narayen, which is reposited in the Madhav Baug. Rs. 3,000 were given to the fund of Jethabhai Harkisondas' Sadavart, situated at Aranbhada, near Mathura; Rs. 1,500 were subscribed to the Kapole Nirashrit fund; Rs. 500 to the Shet Nasserwanji Maneckji Petit Bombay Native Dispensary; Rs. 201 to the Arya Sudhamadya; Rs. 201 to the Panjrapole fund; Rs. 201 to the Govindji Thakersi's Cow-Protection Society's fund; Rs. 201 to Sir Mangaldas Nathubhoy Kapole Nirashrit fund; Rs. 101 to the Albless Leper Asylum fund; Rs. 101 to the Bombay Cow Protection Society; Rs. 51 to the Kapole Mitra Mandal; and Rs. 253 to different charitable funds, having for their object the amelioration and protection of the cows. The Hon'ble Mr. Javerilal Yajnik and others addressed the assembly, enumerating the many excellent qualities both of head and heart of the deceased gentleman.—*Bombay Gazette*, July 25.

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